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# THE JOURNAL OF THE MOSCOW PATRIARCHATE





PRINCESS ST. OLGA, EQUAL TO THE APOSTLES  
Feast day, July 11/24



# 1985 THE JOURNAL No.7 OF THE MOSCOW PATRIARCHATE ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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# The 75th Birthday of His Holiness Patriarch Pimen

## DECREE

### of the Presidium of the USSR Supreme Soviet on Awarding Patriarch PIMEN of Moscow and All Russia the Order of the Red Banner of Labour

For his patriotic work in defence of peace and on the occasion of his 75th birthday Patriarch PIMEN of Moscow and All Russia is to be awarded the Order of the Red Banner of Labour.

A. GROMYKO, President of the Presidium of the USSR Supreme Soviet  
T. MENTESHASHVILI, Secretary of the Presidium of the USSR Supreme Soviet

July 22, 1985,  
The Kremlin, Moscow

## Jubilee Celebrations

On July 23 (10), 1985, the whole Russian Orthodox Church with great spiritual enthusiasm prayerfully marked the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia, the Holy Archimandrite of the Trinity-St. Sergiy Lavra. The celebrations took place in the Lavra.

On the eve, the assembly of hierarchs and clergy officiated at All-Night Vigil in the Dormition Cathedral of the Lavra.

On the jubilee day itself His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia, assisted by numerous hierarchs and clerics, celebrated Divine Liturgy and conducted a thanksgiving moleben in the same cathedral before a great number of worshippers.

A solemn meeting was held by the Holy Synod at the new assembly hall of the Moscow Theological Academy and Seminary, and later a festal dinner was given in the refectory hall of the Lavra's Church of St. Sergiy, which was followed by a concert of church music. His Holiness Patriarch Pimen headed the meeting and the repast and delivered addresses.

The following were present at the assembly hall and in the refectory church: His Holiness Catholicos-Patriarch Iliya II; His Holiness Patriarch and Catholicos Vazgen I of All Armenians; members of the Holy Synod, heads of synodal departments and diocesan hierarchs, clerics and laymen of the Russian Orthodox Church; representatives of the Antiochene and Bulgarian Orthodox Churches; Archbishop Liudas Povilonis of Arcavica (Roman Catholic Church in Lithuania); I. I. Egorov, Chairman of the Supreme Old Believers

Council in the Lithuanian SSR; Archbishop Dr. Edgar Hark of the Evangelical Lutheran Church of Estonia; Bishop Jonas Kalvanas, of the Evangelical Lutheran Church of Lithuania; V. E. Logvinenko, Chairman of the AUCECB; the Rev. Hejgo Ritsberg, of the Estonian Methodist Church; A. S. Shaevich, Chief Rabbi of the Moscow Choral Synagogue and Hadji Aziz Fattakhov, representative of the Muslim Religious Boards in the USSR.

Also attending the celebrations were K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and P. V. Makartsev, vice-chairman of the council, as well as representatives of Soviet public organizations, correspondents of the TASS, State Television and Radio Church pressmen and many other guests.

K. M. Kharchev informed the gathering about awarding the Order of the Red Banner of Labour to His Holiness Patriarch Pimen and conveyed to His Holiness the Patriarch congratulations on his 75th birthday from N. A. Tikhonov, Chairman of the USSR Council of Ministers.

Many cordial greetings and congratulations were extended to His Holiness Patriarch Pimen by the participants in the celebrations.

The staff and readers of *The Journal of the Moscow Patriarchate* warmly congratulate His Holiness Patriarch Pimen on his 75th birthday and on receiving the high state award and offer up prayers to the Lord for granting His Holiness abundant mercies of God and help in his primatial labours for many years to come.



## CONGRATULATORY TELEGRAM

To the Chairman of the USSR Council of Ministers  
Nikolai Aleksandrovich TIKHONOV

*The Kremlin, Moscow*

Highly esteemed Nikolai Aleksandrovich,

Please accept cordial congratulations on the occasion of your 80th birthday and on the high award of the Motherland, the Order of Lenin, on behalf of the Holy Synod of the Russian Orthodox Church, the episcopate, clergy and believers of the Russian Orthodox Church and on my own behalf. I wish you from the bottom of my heart, highly esteemed Nikolai Aleksandrovich, good health and further blessed successes in your lofty activities for the good of our Motherland and for strengthening peace among nations.

With deep respect,

May 15, 1985,  
Moscow

+ PIMEN, Patriarch of Moscow and All Russia

### Reception at the Kremlin Palace of Congresses

On May 9, 1985, the CPSU Central Committee, the Presidium of the USSR Supreme Soviet and the USSR Council of Ministers gave a reception in the Kremlin Palace of Congresses on the occasion of the 40th Anniversary of the victory of the Soviet people in the Great Patriotic War of 1941-1945.

Among the guests at the reception were: His Holiness Patriarch Pimen of

Moscow and All Russia, and permanent members of the Holy Synod—Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

### His Holiness Patriarch Pimen Presented with a Jubilee Medal

On July 11, 1985, at the patriarchal residence in Moscow, a ceremony was held of presenting His Holiness Patriarch Pimen of Moscow and All Russia with a jubilee medal "Forty Years of Victory in the Great Patriotic War of 1941-1945". Protopresbyter Matfei Stadnyuk, secretary to His Holiness the Patriarch, and other officials were present at the ceremony.

### Patriarchal Awards

By the Ukase of April 9, 1985, His Holiness Patriarch Pimen of Moscow and All Russia elevated Archbishop Nikodim of Lvov and Ternopol to the dignity of metropolitan, for Holy Easter, in recognition of his labours in guiding the Lvov Diocese.

By the Ukase of March 15, 1985, His Holiness Patriarch Pimen of Moscow and All Russia awarded Bishop Longin of Düsseldorf (Central European Exarchate of the Moscow Patriarchate) the Order of St. Sergiy of Radonezh, 2nd Class, in recognition of his zealous labours for the good of the Russian Orthodox Church.

The Easter service at the Roman Catholic Church of St. Louis in Moscow in the evening of April 6, 1985 (in accordance with the Western Church Calendar), was attended by Bishop Ser- of Solnechnogorsk, representative of the

Russian Orthodox Church to the World Council of Churches, and Father Aleksandr Zhilyaev, staff member of the Department of External Church Relations. Bishop Sergiy greeted the worshippers.



# Decisions of the Holy Synod

At its meeting of April 19, 1985, the Holy Synod, chaired by the PATRIARCH,

HEARD: the report by His Eminence Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, on sending pilgrims to the Holy City of Jerusalem for Pentecost, from May 30 to June 10, 1985.

RESOLVED: that the following pilgrims of the Russian Orthodox Church be sent to the Holy City of Jerusalem for Pentecost:

- 1) Archbishop Varfolomei of Tashkent and Central Asia (head of the group);
- 2) Archbishop Antony of Chernigov and Nezhin;
- 3) Bishop Mefodiy of Voronezh and Lipetsk;
- 4) Archimandrite Aleksiy Kutepov, Father Superior of the Trinity-St. Sergiy Lavra;
- 5) Archimandrite Stefan Smychnikov, of the Trinity-St. Sergiy Lavra;
- 6) Archpriest Sergiy Vishnevsky, of the city of Moscow;
- 7) Archpriest Aleksiy Glushakov, of the city of Moscow;
- 8) Archpriest Gennadiy Dzichkovsky, of the Minsk Diocese;

9) Archpriest Ioakim Babinets, of the Hungarian Orthodox Deanery of the Moscow Patriarchate;

10) Archpriest Anatoliy Nazarenko, of the Saratov Diocese (Volgograd);

11) Archpriest Sergiy Zuev, of the Tula Diocese;

12) Deacon Nikolai Kravchuk, a 4th-year student of the Moscow Theological Academy.

+ **PIMEN, Patriarch of Moscow and All Russia**

## MEMBERS OF THE HOLY SYNOD

- + **FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine**
- + **ANTONIY, Metropolitan of Leningrad and Novgorod**
- + **FILARET, Metropolitan of Minsk and Byelorussia**
- + **YUVENALIY, Metropolitan of Krutitsy and Kolomna**
- + **SERGIY, Metropolitan of Odessa and Kherson**
- + **PLATON, Archbishop of Yaroslavl and Rostov**
- + **AFANASIY, Bishop of Perm and Solikamsk**
- + **ALEKSIY, Metropolitan of Tallinn and Estonia, Chancellor of the Moscow Patriarchate**

## Metropolitan Filaret of Minsk and Byelorussia on a Trip to Berlin

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, accompanied by a DECR referent S. G. Trofimov, was on a visit to Berlin from March 16 to 18, 1985, at the invitation of the Christian Democratic Union of the German Democratic Republic. He took part in the solemn meeting of the CDU Presidium devoted to the 40th anniversary of victory over Hitler fascism and the liberation of the German people from Nazism.

At Schoenefeld Airport Metropolitan Filaret was met by Archbishop Feodosiy of Berlin and Central Europe, Patriarchal Exarch to Central Europe, staff members of the Exarchate, as well as Wulf Trende, head of the department for religious affairs of the CDU, and Sabina Kleinich, head of the protocol section of the State Secretariat for Religious Affairs.

On Sunday, March 17, Metropolitan Filaret celebrated Divine Liturgy, and, on the eve, officiated at All-Night Vigil in the Cathedral of the Resurrection in West Berlin.

On the same day, Archbishop Feodosiy gave a dinner at the Exarchate in honour of Metropolitan Filaret. Present at the dinner were the CDU Chairman Gerald Götting, Vice-Chairman of the GDR State Council; the State Secretary for Religious Affairs Claus Gysi; Counsellor of the USSR Embassy in the GDR V. A. Kopteltsev; CDU vice-chairman Wolfgang Heil, and other

officials. Metropolitan Filaret and Gerald Götting exchanged speeches.

On March 18, the ceremony took place of presenting to Metropolitan Filaret the highest award of the Christian Democratic Union in the GDR—the Gold Medal of Otto Nuschke. G. Götting made a speech in which he highly assessed the services of His Eminence in the ecumenical and peace movement, in strengthening the bonds of brotherhood between the Russian Orthodox Church and the Federation of the Evangelical Churches in the GDR, between the peoples of our two states.

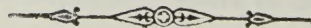
G. Götting read out the decree on awarding Metropolitan Filaret the Gold Medal of Otto Nuschke and presented the award.

Metropolitan Filaret made a speech in response.

After the lunch which was given by G. Götting in honour of Metropolitan Filaret, the latter took part in the solemn meeting of the CDU Presidium devoted to the 40th anniversary of the liberation of the German people from fascism and made a report.

On the same day, Metropolitan Filaret returned to Moscow.

At Sheremetievo Airport Metropolitan Filaret was met by the executive members of the Department for External Church Relations, and by the First Secretary of the GDR Embassy in the USSR Hans-Dieter Adamski.





# CHURCH LIFE

## Services Conducted by His Holiness Patriarch PIMEN

### APRIL

**April 20 (7),** Easter Saturday. On the eve, His Holiness Patriarch Pimen attended Paschal Vespers in the Patriarchal Cathedral of the Epiphany and then officiated there at Paschal Matins, assisted by Archbishop Iov of Zarsk.

**April 21 (8),** the 2nd Sunday after Easter, of St. Thomas the Apostle. His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral and, on the eve, he officiated in the same cathedral at All-Night Vigil, assisted by Archbishop Iov of Zarsk.

**April 28 (15),** the 3rd Sunday after Easter, of the Holy Myrrhophores. On the eve, His Holiness Patriarch Pimen

officiated at All-Night Vigil in the Patriarchal Cathedral, assisted by Archbishop Iov of Zarsk.

### MAY

On **May 5 (April 22),** the 4th Sunday after Easter, of the Paralytic, His Holiness Patriarch Pimen attended Divine Liturgy in the Patriarchal Cathedral and, on the eve, he officiated at All-Night Vigil in the same cathedral, assisted by Archbishop Iov of Zarsk.

After the Liturgy, His Holiness Patriarch Pimen delivered an address on the occasion of the 40th anniversary of the Great Victory, and then he attended the Lity for the warriors killed on the battlefield, and a thanksgiving moleben on the occasion of the remarkable jubilee.

## Address of His Holiness Patriarch PIMEN

**After Divine Liturgy in the Patriarchal Cathedral on the Occasion of the 40th Anniversary of the Great Victory**

Beloved brothers and sisters,  
CHRIST IS RISEN!

I wholeheartedly congratulate you on the 40th anniversary of the victory of the Soviet people in the Great Patriotic War.

On the threshold of this glorious jubilee, which is being celebrated by our Motherland, we have gathered today in this holy temple to offer fervent prayers from the bottom of our hearts to our God and Saviour the Lord Jesus Christ (2 Pet. 1. 1).

Let us pray, dear brothers and sisters, for the twenty million of our countrymen who gave their lives to safeguard the freedom and independence of our Motherland, to liberate mankind from the Hitlerite fascism. Let us pay tribute to all those who fought against that inhuman system and pray for all those who perished in that struggle.

Let us pray for our courageous fighting men who died heroes' deaths in the cruel battles, for those who were tortured to death in fascist captivity, for those who gave their all on the labour front, for the children whose lives were mercilessly taken by the war, for all our countrymen who brought nearer the much desired victory through their combat and labour feats and who did not live to see this day.

May the memory of our brothers and sisters who gave testimony with a great sacrifice to the power of their love for the Motherland remain unfading over the centuries, and may the Lord grant peace to their souls together with the righteous in His heavenly mansions.





In the Patriarchal Cathedral of the Epiphany on May 5, 1985. His Holiness Patriarch Pimen addressing the congregation on the occasion of the 40th anniversary of the victory of the Soviet people in the Great Patriotic War of 1941-1945

In celebrating the 40th anniversary of the Great Victory, we recall the wise leaders of our Motherland who in the crucible of the military onslaught led the Soviet people to a brilliant victory.

We are thinking about our talented military commanders who dealt a crushing blow to the powerful army of fascist Germany.

We are going again through the unexampled nationwide feat which was effected every hour over the four years of a war unprecedented in its cruelty and destructiveness.

I now recall the words from the Message of His Beatitude Metropolitan Sergiy of Moscow and Kolomna, Patriarchal Locum Tenens, which he issued to all the children of the Russian Orthodox Church on the first day of the war. Expressing profound faith in the righteous victory of the Soviet people, Metropolitan Sergiy wrote: "The Motherland is being defended by arms and by the common feat of the people, by a general readiness to serve the Motherland in the grim hour of trial, to the best of one's abilities."

Dear brothers and sisters,

Forty years have elapsed since the volleys of the bloodiest war died down. For the first time in history our Motherland and the European countries have been living in peace for four decades now. We know that this inspiring circumstance is to a great extent the result of the genuinely peaceable foreign policy of our great Power. Expressing the will of the entire Soviet people, the leaders of our country incessantly advance ever fresh peace initiatives. We, the faithful, like all of our countrymen, value highly this devoted service to the lofty ideals of peace and believe that the danger hanging over the most sacred gift of life today will be averted.

We do not separate labour to strengthen peace and justice in relations among nations from labour that augments the well-being of our nation. May the efforts of the Soviet people both in creating peace and in their everyday concern for the prosperity of our Motherland be blessed.

Dear brothers and sisters, let us give thanks to *the author and finisher of our faith*, our Lord Jesus Christ (Heb. 12. 2) for all the good deeds He has effected for His people, for the unabating generous mercy which He grants us, sinners, for the strength with which He suffuses all who fight for truth and which helps us tame the force of evil.



Let us pray for peace throughout the world, for our God-protected country and its authorities and armed forces, for our peace-loving people, and for its unperturbed, virtuous life filled with blessed labour.

Again and again I congratulate you, dear brothers and sisters, on the feast of the Great Victory. May peace and well-being be the asset of each of our families for all time! May a lasting and just peace reign throughout the world!

*Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love (2 Jn. 1. 3). Amen.*

## **Divine Services in the Patriarchal Cathedral**

### **on the Occasion of the 40th Anniversary of the Great Victory**

On Sunday, May 5, 1985, solemn services were conducted at the Patriarchal Cathedral of the Epiphany in connection with the 40th anniversary of the Great Victory.

During Divine Liturgy, which was celebrated, with the blessing of His Holiness Patriarch Pimen, by Archbishop Iov of Zarskoye, after the Communion Verse, the Message was read from His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod to the Archbishops, Pastors, Monks and Nuns and the Flock of the Russian Orthodox Church on the 40th Anniversary of the Glorious Victory of the Soviet People in the Great Patriotic War of 1941-1945 (carried in *JMP*, 1985, No. 5, p. 4.).

At the conclusion of the Liturgy His Holiness Patriarch Pimen delivered an address to the numerous worshippers present in the cathedral devoted to the 40th anniversary of the Great Victory (see pp. 5-6).

A Lity for the Dead was then said for all those who died during the Great Patriotic War. All the worshippers stood, holding lit candles. The patriarchal choir sang prayerfully and inspiringly. "Eternal Memory" was intoned for the warriors who laid down their lives for their Motherland on the battlefield. The choir sang "Eternal Memory".

After the Lity a moleben of gratitude was said in connection with the approaching national holiday—Victory Day.

\* \* \*

During the days of the celebrations of the 40th anniversary of the victory of the Soviet people in the Great Patriotic War panikhidas and thanksgiving molebens were conducted in all the churches of the Russian Orthodox Church in connection with this jubilee.

## **ON THE 14th ANNIVERSARY OF ENTHRONIZATION OF HIS HOLINESS PATRIARCH PIMEN**

### **Address of His Holiness Patriarch PIMEN at the Reception**

**June 3, 1985**

Venerable archpastors, worthy fathers, brothers and sisters in Christ, Deeply esteemed Konstantin Mikhailovich, friends,

First of all I give thanks to the Chief Shepherd our Lord Jesus Christ (1 Pet. 5. 4), Who has given me the strength to effect the lofty patriarchal ministry.

I thank you, dear Vladyka Yuvenaliy, for the warm words and best wishes you extended to me.

I wholeheartedly thank my constant co-workers—members of the Holy Synod and all my brother-hierarchs, whose aid I value highly.

I also extend my gratitude to all our pious pastors and all the workers in Christ's vineyard.

Through God's mercy and our joint everyday labours, dear fathers and brothers, the Holy Russian Orthodox Church continues successfully to accomplish her salvific service, preaching peace to those afar off and to those that are high (Eph. 2. 17), and serving all of mankind in love.

Unbending fidelity to Gospel teaching, holy dogmata and the Tradition has adways been the cornerstone of our activity.



We strive to do our best to develop fraternal relations between our Russian Orthodox Church and the beloved Local Churches.

At the same time, we are unremitting in our efforts to cement our ecumenical ties, striving as much as possible to further the unity of faith of all Christians in fulfilment of the commandment of Christ *that they all may be one* (Jn. 17. 21).

True to the behests of her fathers and teachers, the Russian Orthodox Church, as always, manifests concern for the benefit of our country—the earthly homeland of her faithful children, who successfully combine their religious world view with their public duty and civic responsibility. It is with deep satisfaction that we can witness that the good relations that have taken shape in the course of historical development between the Church and the State in our country, the first in the world to have embarked upon the path of socialist transformation of society, are a fine example for peoples desirous of creating a worthy way of life for their citizens.

We consider as an essential part of the historic mission of our Church peacemaking activities aimed at developing and strengthening good relations among countries and peoples, and at establishing a just, lasting and universal peace on Earth. Life is a sacred gift of God, and the path of creating peace is an opportunity for us to become *the children of God* (Mt. 5. 9).

Hoping for God's all-powerful assistance, we will continue to augment our efforts for the glory of the Church of Christ and for the benefit of our entire nation, and for establishing peace and justice on Earth.

I know that this thought is espoused by all the members of the Holy Synod of our Church, venerable archpastors, and our entire clergy. I know that our faithful are also trying with all their heart to share the Church's labours the burden of which we have to bear.

I extend my deepest gratitude to all of you and invoke God's blessing upon your labours, for they proceed from the depths of your boundless devotion to the will of God and from a desire to be bearers of Christian love to each man.

I wholeheartedly thank all of you who have honoured me by taking part in this fraternal repast.

\* \* \*

On June 3, 1985, Holy Spirit Day, the faithful children of the Russian Orthodox Church prayerfully marked the 14th anniversary of the primatial ministry of His Holiness Patriarch Pimen of Moscow and All Russia.

With the blessing of His Holiness, the celebration of the Feast of the Patriarch St. Aleksiy of Moscow, the Miracle Worker of All Russia (commonly observed on May 20/June 2), was moved to that day.

On the eve, His Holiness Patriarch Pimen, assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk and Archbishop Iov of Zarsk, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany, and on the feast day itself celebrated Divine Liturgy in the cathedral, assisted by the same hierarchs and also by Metropolitan Fila-

ret of Minsk and Byelorussia, Archbishop Nikolai of Mzhensk, Archbishop Peter of New York (Autocephalous Orthodox Church in America) and Archbishop Serapion of Vladimir and Suzdal. Assisting His Holiness at Divine Liturgy were also the dean of the Cathedral, Protopresbyter Matfei Stanyuk; Representative of the Patriarch of Antioch to the Patriarch of Moscow Archimandrite Niphon; Representative of the Patriarch of Bulgaria to the Patriarch of Moscow, Archimandrite Kirill; Protopresbyter Vitaliy Borovoi; Further Superior of the St. Daniel Monastery in Moscow, Archimandrite Evlogii and other clerics. Present at the service were the superintendent deans and clergy of the Moscow churches and numerous believers.

After the Liturgy, Metropolitan Filaret led a festal moleben, following





Divine Liturgy in the Patriarchal Cathedral of the Epiphany on June 3, 1985, the 14th anniversary of His Holiness Patriarch Pimen's enthronization

which he addressed His Holiness the Patriarch with a speech of greeting:

"Your Holiness, Most Holy Vladyka and merciful father,

"This day we have been gathered together by the grace of the Holy Spirit in order to give glory and praise, with one mouth and one heart, to the Spirit of Comforter.

"Holy Spirit Day auspiciously coincides with the 14th anniversary of your Patriarchal enthronization, when you, assisted by the Holy Spirit, upon your election at the Local Council of the Russian Orthodox Church, ascended the lofty throne of the Patriarch of Moscow and All Russia.

"That was a truly historic day not only for the Russian Orthodox Church, but at an occasion of universal importance, because the enthronization of the Patriarch of Moscow took place with representatives of the Local Autocephalous Churches attending. And it is not only the Orthodox world, but also other Christian Churches in the person of their leading representatives that took part in that great celebration of the Russian Church.

"The Local Council of the Russian

Orthodox Church also took on a truly ecumenical character, for it witnessed to the whole Christendom the vitality of Church tradition of our Mother Church, a tradition true to the behests of the Apostles and Holy Fathers; over the millennium of her existence a countless number of saints, pious ascetics, men and women, have shone forth in the Russian Church all of whom had a boundless love of their Motherland.

"Most Holy Vladyka, the day of your enthronization is a sacred occasion in the life of our Local Church, this is a memorable occasion that lends to the flock of All Russia added strength of faith and hope.

"And now, Your Holiness, please accept our felicitations on this solemn occasion from the Holy Synod and the archpastors of the Russian Orthodox Church, from the synodal institutions, monasteries and convents, from the theological schools and the God-loving flock of All Russia, who address to you today, with a special prayerful feeling, these words filled with emotion: 'May the Lord save you, Most Holy Vladyka!'

"And we beseech the Almighty: 'Save, O Lord, the Most Holy Vladyka for



many more years! Give him, O Lord, good health and wisdom for governing the Russian Orthodox Church! Give him, O Lord, wisdom for guiding the flock along the path of spiritual salvation, so that our Patriarchal Church would always be with her nation and with our beloved Motherland'. At this crucial and responsible moment in history your service as a hierarch-peacemaker has a tremendous educational impact and witnesses to the understanding of life as God's sacred gift.

"Please accept, Your Holiness, this image of Christ the Saviour. May He, the Head and Foundation of Orthodox Church, give you strength and wisdom and increase tenfold your energy in fulfilling your sacred obedience—to be the Primate of the multimillion and multinational All Russian Orthodox Church.

"As we offer our felicitations again and again, we prayerfully wish you, Your Holiness, many years of life and blessed patriarchal service for the good of the Russian Church. Amen."

His Holiness Patriarch Pimen had this to say in response: "God save you, dear Vladyka, for your words addressed to me. You have said much about what has been granted to me by the Lord for administering our holy Orthodox Church. But most important of all is that the Lord has granted me your love, the love of the archpastors, pastors and the love of the pious flock, who always gather in multitudes on this day and on the days of other Church celebrations that are directly related to my patriarchal service.

"I shall not say much, I shall only repeat: 'God save you!' And may the Lord send down from heaven His Divine power for the salvation and healing of us all!"

On that day the Holy Synod gave a reception to mark the 14th anniversary of the enthronization of His Holiness. Among the guests were the hierarchs and clergy who took part in the divine services, superintendent deans of the Moscow churches, representatives of the Moscow clergy, officials of the departments and institutions of the Moscow Patriarchate and representatives of Christian and other religious associations in Moscow. The reception was attended by the Chairman of the Council for Religious Affairs of the USSR Council of Ministers, K. M. Kharchev.

Metropolitan Yuvenaliy of Krutits and Kolomna addressed His Holiness Patriarch Pimen. He said: "Your Holiness,

"This historic and memorable day began with the Lord's Supper—the Holy Eucharist, celebrated in the Patriarchal Cathedral of the Epiphany, and now you render us the honour and give us the joy of availing ourselves of your hospitality at this fraternal reception and we offer our sincere gratitude for the invitation to attend it.

"We are filled today with sacred memories linked with the 1971 Local Council of our Church and your patriarchal enthronization. And I would like to note that your first speeches delivered 14 years ago have turned out to be of truly programme importance for your primate service for the Church and the country.

"It was really significant that in your first address after the enthronization you voiced again the thoughts that had been expressed by your predecessors of blessed memory, His Holiness Patriarch Aleksiy, with which he addressed his flock of all Russia in 1945, the glorious year of victory: 'Service of the Holy Russian Orthodox Church is not separate from the service of our Motherland.'

"But the remarkable thing is not only that you had determined your service in the spirit of the millennial patriotic tradition. Looking back at the road traversed, we can say that you have also multiplied the glorious traditions of the Holy Russian Church thanks to your personal ardent patriotism. You have proved in practice what you spoke about at the reception (June 4, 1971) given by the Council for Religious Affairs of the USSR Council of Ministers on the occasion of your patriarchal enthronization:

"My heart is filled with love for the great people of which the children of the Holy Russian Orthodox Church are a part and I shall do all in my power to promote its welfare. However, while carrying out my apostolic service in the interests of reconciliation of mankind, I set my hopes on the merging of my humble efforts with the energetic endeavours of all the children of the Holy Church, for only if we all work together, and with God's almighty support shall we be in a position to assure



men's thirst for security and just  
peace."

"I shall not innumerate all your  
most useful labours which you have  
accomplished by God's will in your  
patriarchal dignity and service.  
Looking back upon the historical  
path covered by the Russian Orthodox  
Church under your primacy over the  
past 14 years, we can repeat the well-  
known words of St. John Chrysostom:  
'Glory be to God for all!' We are aware  
of the lofty, sacred and responsible na-  
ture of your primatial service and tes-  
tify that we are wholeheartedly with  
you in all your cares, daily labours  
and service of the Holy Church and  
our beloved Motherland.

"Your Holiness, a great number of  
requests have been presented to you in  
commemoration of the day of your pa-  
triarchal enthronization. And I would  
like to wish from the bottom of my  
heart that the path of your future ser-  
vice be strewn with fragrant roses. But  
since there are no roses without thorns,  
so also our earthly life can not be free  
from difficulties and problems.

"So may you, by the grace of God

and by the prayers of the Church, have  
more joy from the roses and less vexa-  
tion from the thorns.

"I offer you, Most Holy Vladyka, my  
cordial felicitations on this 14th anni-  
versary of your patriarchal enthroni-  
zation and wish you ardently and pra-  
yerfully good health for many bene-  
ficient years to come!"

Metropolitan Yuvenaliy; Archimand-  
rite Niphon; Archimandrite Kirill;  
Archimandrite Tiran, representative of  
the Armenian Apostolic Church in Mos-  
cow; Father Stanislas Majeika, Rector  
of the St. Louis Church in Moscow  
(Roman Catholic Church); N. A. Koles-  
nikov, member of the Presidium of the  
All-Union Council of Evangelical  
Christians-Baptists, and A. S. Shaevich,  
Chief Rabbi of the Moscow Choral  
Synagogue, also addressed His Holi-  
ness with speeches of greeting.

His Holiness Patriarch Pimen was  
warmly greeted and congratulated on  
the 14th anniversary of the enthroniza-  
tion by K. M. Kharchev.

His Holiness Patriarch Pimen spoke  
in response (see p. 7).

Deacon FEODOR SOKOLOV

## Holy Trinity Day in the Trinity-St. Sergiy Lavra

On June 1, 1985, the eve of Holy  
Trinity Day, His Holiness Patriarch  
Pimen arrived in the Trinity-St. Sergiy  
Lavra to officiate at its patronal feast.  
On his arrival, His Holiness, the  
Holy Archimandrite of the Lavra, was  
welcomed by the Rector of the Moscow  
Theological Academy and Seminary,  
Bishop Aleksandr of Dmitrov; the father  
superior of the Lavra, Archimandrite  
Aleksiy; and the superintendent dean,  
Archimandrite Mark. His Holiness Pa-  
triarch Pimen proceeded to the Trinity  
Cathedral where he kissed the relics  
of St. Sergiy, the Hegumen of Rado-  
zh. After that he honoured the me-  
mory of His Holiness Patriarch Aleksiy  
and of Metropolitan Nikolai Yarushev-  
ich by visiting their shrines.

At 3 p. m. His Holiness, assisted by  
Bishop Iov of Zarsk; Archimand-  
rite Aleksiy; Archimandrite Evlogiy,  
father superior of the Moscow Monas-  
tery of St. Daniel, and other monks,  
conducted Small Vespers with the re-  
ading of the Akathistos to the Life-Gi-

ving Trinity. In the evening, Patriarch  
Pimen officiated at All-Night Vigil in  
the same cathedral.

On Holy Trinity Day, June 2, His  
Holiness Patriarch Pimen concelebra-  
ted with Archbishop Iov Divine Litu-  
rgy in the Trinity Cathedral and then  
conducted Vespers with the reading of  
genuflecting prayers.

After the service, His Holiness bes-  
towed a blessing upon the numerous  
worshippers gathered for the occasion  
and felicitated them on the feast from  
the balcony of the patriarchal chambers.

The celebration of Divine Liturgy in  
the Dormition Cathedral of the Lavra  
was led by Archbishop Peter of New  
York (Autocephalous Orthodox Church  
in America) and, in the Academy  
Church of the Protecting Veil, by Bish-  
op Aleksandr of Dmitrov.

In the afternoon His Holiness Patri-  
arch Pimen gave a reception in the pa-  
triarchal chambers.

Deacon FEODOR SOKOLOV



## Profession in the Monastery of St. Daniel

On March 9, 1985, Saturday of the 2nd week in Lent, the Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Evlogiy, professed, with the blessing of His Holiness Patriarch Pimen, two ryasofof brethren of the cloister: Father Aleksi, with the name of Aleksi in honour of St. Aleksi of Moscow, the Miracle Worker of All Russia (feast day, February 12/25), and Deacon Daniil, with the name of Daniil, in honour of St. Daniel Stylite (feast day, December 11/24). Their sponsor was Hegumen Evstafiy. The profession took place in the Church of the Protecting Veil of the Mother of God, on the ground floor of the Cathedral Church of the Holy Fathers of the Seven Ecumenical Councils of this oldest Moscow cloister. Thus, the living spiritual bond with the previous generations of the cloister's monks was continued.

Hieromonk Aleksi (secular name, Pavel Dmitrievich Shishkov) was born in Moscow in 1931. From 1962 to 1966, he studied in the Moscow Theological Seminary. In 1965, Bishop (now Archbishop) Pitirim of Volokolamsk ordained him deacon, and in 1966 he was ordained presbyter by Metropolitan Pimen of Krutitsy and Kolomna (now His Holiness the Patriarch of Moscow and All Russia). From 1966 to 1976, he served in various parishes of the Moscow Diocese, and in 1976 joined the Moscow clergy. Simultaneously from 1970 to 1976 he held the post of secretary to the Head of the Publishing Department, Archbishop Pitirim of Volokolamsk. In November 1983, Archpriest Pavel Shishkov joined the brethren of the St. Daniel Monastery

with the blessing of His Holiness Patriarch Pimen.

Hierodeacon Daniil (secular name Viktor Alekseyevich Voronin) was born in 1952 in Ryazan. He joined the St. Daniel Monastery in June 1983, upon finishing the Moscow Theological Seminary, becoming one of its first brethren.

On March 30, 1984, Archpriest Pavel Shishkov and Novice Viktor Voronin took the vows of a ryasofof with new names—Father Pavel named Aleksi, in honour of St. Alexius, the Fool for Christ, and Novice Viktor was given the name of Daniil in honour of the Orthodox Prince St. Daniil of Moscow, the founder of the St. Daniel Monastery. On July 12, 1984, with the blessing of His Holiness Patriarch Pimen, Metropolitan Aleksi of Tallinn and Estonia ordained Brother Daniil deacon.

In his word of edification addressed to the newly professed monks, the father superior, Archimandrite Evlogiy, said that he who embarks upon the path of monasticism devotes himself entirely to serving God and men. This is a narrow road, but there is no wide road in the Kingdom of Heaven; a narrow road alone links man with God. Monastic life is an active, spiritual, salvific and grace-giving life, for his soul the person who leads it is incessantly striving unto God. Archimandrite Evlogiy stressed that meekness is the supreme virtue and the true adornment of a monk.

A. MAKAROV



Father Superior of Moscow's Monastery of St. Daniel, Archimandrite Evlogiy, exhorting the first monks professed in the cloister—Hieromonk Aleksi and Hierodeacon Daniil



# In Memory of Prof. P.S. Kazansky of the Moscow Theological Academy (For the 175th Birthday Anniversary)

Pyotr Simonovich Kazansky, a professor of the Moscow Theological Academy, was born on November 19, 1819, in the village of Sidorovskoe, Zvenigorod Uezd, Moscow Gubernia. His father, Simon Ivanovich Losev, was a priest.

His father died when Pyotr was only five years old and he was brought up by his mother—Matrona Lukianovna, a clever and pious woman. Under her beneficent influence her son, while still a youth, became filled with a living and profound faith and assimilated the fundamentals of piety.

"Pyotr Simonovich always preserved reverential respect for his mother as long as she lived and when she died he subscribed to her prayers beyond the grave in all favourable circumstances in his life" [9, p. 277].

The mother and his elder brothers—Aleksandr, later a teacher at the Belarussian and Moscow theological seminaries, and Pavel, later Archbishop Platon of Kostroma († 1877), kindled in the soul of the gifted boy a light of love for the Church of Christ and her teaching.

In 1832, Pyotr Losev entered the Belarussian Theological Seminary. According to the custom of the time, he was given a new family name upon admission—Kazansky. During the years of his studies he was especially fond of reading works of ascetics. "A vividly written religious book," he later recalled, "was incomparably more to my liking than some learned one" [9, p. 278].

From 1838 to 1842, Pyotr Kazansky studied in the Moscow Theological Academy. In these years his character was moulded—"that of a stern ascetic, who incessantly wished to temper himself against the passions of the youth and temptations" [1, p. 679]. Thanks to the spiritual-ethical trend that took shape at the Moscow Theological Academy when Archpriest Prof. Aleksandr Vasilyevich Gorsky († 1875) was its rector, Pyotr Kazansky chose asceticism as his path in life. He went to church every day, often received Holy Communion and stringently observed the fasts. "It



was the sweetest thing for me," he wrote, "to go to our ancient church. There, especially when there weren't many people, I liked to shed tears before the Lord. And after an ardent prayer there came peace and quiet into my soul" [9, p. 278].

Pyotr Kazansky was a very gifted and diligent student. Hieromonk Prof. Aleksey (Lavrov-Platonov, later the Archbishop of Vilna; † 1890) later said this about Pyotr Kazansky: "His firm, bright mind capable of criticism, and his profound memory made it possible for him to acquire knowledge without much effort. Without particular effort he mastered the difficult science of history and without particular strain learned foreign languages. A rich treasure house of diverse knowledge opened up before him. He drew from it in full measure and nothing was alien to him—secular and Church history, general history and Russian history, the works of the Holy Fathers, theology, antiquities, Church rules and philology; he felt at home in everything" [3, p. 489].

When he graduated from the Moscow Theological Academy in 1842 fourth in his class, Pyotr Kazansky was left in



the academy with a bachelor's degree at the chair of General Secular History. In 1850 he received his professorship.

From 1842 to 1874, P. S. Kazansky taught General History. After eight years of teaching, he reported on his progress to the academic council: "During the 1848-1850 academic course the students were taught by me, with my own notes as the source, the whole of (historical) science from the beginning of civil societies to the Congress of Vienna... I ask the board of the academy to petition the higher authorities for a new textbook to be prescribed for the course of General Secular History, because the previously prescribed textbook by Kaidanov falls far behind current achievements and requirements of historical science" [7, pp. 56-57].

The request was granted and in 1863 a new manual on general secular history for seminaries was published, written by Prof. P. S. Kazansky. The book was based on hard historical facts, but at the same time the author was able to produce a convincing historical conception to explain the often puzzling destinies of ancient kingdoms and nations. Its main idea was that "the great ancient kingdoms, that established their domination over the whole world at the time, collapsed and disintegrated so rapidly because they failed to accomplish the lofty mission that was imposed upon them by the Providence" [8, p. 48].

P. S. Kazansky's profound faith not only imparted particular completeness to his own personality but also produced a favourable effect on his scholarly pursuits. "Both in his lectures and numerous scholarly works, mainly on Church history and ecclesiastical public life, his aim invariably was that of religious edification." [9, p. 279]. It must be noted that in his personal relations with his students he displayed no particular amiability and sought no easy popularity. But "the young people, valuing in him a vigorous and cordial man of sincere religious convictions, always treated him with respect" [9, p. 277].

Prof. P. S. Kazansky invariably gave a spiritual nature to secular science; in this respect he was the best representative of that strictly ecclesiastical trend that always distinguished the Moscow Theological Academy [8, p. 58].

But it was ecclesiastical and not secular history on which he lectured, this became the main subject of P. S. Kazansky's scholarly studies and literary works. He was convinced of their close interconnection. He told his student "From me you have learned only the consonants in the alphabet of history but about the vowels you will hear from a different chair—that of ecclesiastical history, and then you will be able to form any alphabet and any vocabulary you like" [8, p. 47].

P. S. Kazansky kept a close watch over current developments, giving them a just and almost always historical correct assessment. One example of this was his correspondence with his brother—Archbishop Platon of Kostrin. "In these letters he [P. S. Kazansky] most scrupulously noted all significant events of his time and revealed a talent of a historian-chronicler" [10, p. 279].

Thanks to a single approach to the tasks and methods of the science of ecclesiastical history, P. S. Kazansky was closely associated in his studies with Archpriest Aleksandr Gorsky, professor and then rector of the Moscow Theological Academy: "The junior friend follows in everything the example of the senior one, consults him about everything he does. They even have common scholarly tastes, what one likes so does the other—a common work related and often identical subjects of studies, and even the amount of time devoted to teaching by both friends is the same and greater as compared to others. They are two scholars-ascetics who have given up all joys, even more pure and blessed ones, for the sake of science, have given them up once and for all and never looked back. Life for science, life for knowledge, life for work to acquire knowledge, life for passing their knowledge to other generations of students—that was their life, a lofty and selfless life, a life that only a few can attain. To keep learning throughout one's life, to spend one's life over books, to write all one's life—how boring, how dry this is—some of the scholars for the hour would say. But here are people who have studied as long as they lived, who spent their whole life over books who were busy writing all their life and who found their work neither boring, nor d



and who needed no diversion" [3, 489].

Prof. P. S. Kazansky worked so hard at together with Archpriest Aleksandrorsky he was deservedly credited as one of the most erudite scholars at the academy. One could turn to him for information on a broadest range of subjects. He wrote much on the history of Orthodox monasticism in the East, on church archaeology and early Russian history. Besides articles on Church history published in various periodicals, P. S. Kazansky compiled several *Lives* of saints, akathistoi and exhortations. P. S. Kazansky spoke repeatedly on matters of Church administration and forms of theological schools in the interests of genuine ecclesiasticity (*serkovnost*).

In 1870, Prof. P. S. Kazansky was elected by the Moscow Theological Academy Council to the post of assistant rector of the chair of Church History and held this post until 1872.

His love for the native Russian church won him profound respect and appreciation not only among his colleagues at the theological academy but among many archpastors [3, p. 491]. Without a doubt, among the majority of Russian scholars "Pyotr Simonovich received due credit and enjoyed the sincere respect he so well deserved" [6, 500].

In 1872, Prof. P. S. Kazansky submitted to the academic council a thesis "History of Orthodox Monasticism in Egypt" (in two parts).

In 1874, P. S. Kazansky left his post at the academy and concentrated entirely on scholarly work.

As a person, he showed great compassion and love for people around him, for his neighbours. He was a Christian in the truest and loftiest sense of this word. In his person people of three generations—his orphaned sisters and nephews and their children—had a truly loving father [3, p. 491].

In 1877, P. S. Kazansky was profoundly shocked by the death of his brother—Archbishop Platon of Kostroma, whom he dearly loved.

In February 1878, Prof. P. S. Kazansky developed a grave illness. Being fully conscious, he suffered greatly. On February 14, 1878, a parish priest was called to him at his request. P. S. Kazansky confessed and received Holy

Communion standing, although he could hardly remain on his feet because of extreme weakness, doing this with the same reverence with which he always approached this great Sacrament. Having thus prepared himself for eternity, he passed away quietly later that day [2, p. 486].

After the panikhida, the coffin with his body, accompanied by the relatives, the academy faculty members and students, was born to the Church of the Protecting Veil of the Mother of God of the Moscow Theological Academy. On the way to the academy, in the church of the almshouse, of which the departed was especially fond and which he often visited, the Lity for the Dead was said. The funeral service took place in the academy church on February 16. The last tribute to the departed was paid by his former colleague and rector of the academy, the prominent spiritual writer, Bishop Mikhail of Uman (Luzin; later the Bishop of Kursk; † 1887), who celebrated Divine Liturgy and conducted the funeral service. In his oration Dimitriy Fyodorovich Golubinsky († 1903), professor at the Moscow Theological Academy, had this to say: "The late professor kept working until his death. In recent time, in various periodicals, we came across, even more often than before, his works which were remarkable for their maturity, for the conscientious treatment of the subject, and, which especially attracted our attention, because of the close familiarity with the persons and events he described. The profound knowledge of the subject, acquired by years of work, and the experience of the deceased gave us hope that we would see more of his works in historical studies for the benefit of our Motherland and the Church" [4, p. 494].

Another oration was said by a former pupil of P. S. Kazansky, Vasiliy Aleksandrovich Sokolov, a docent at the chair of Secular History (later MTA professor; † 1918). Addressing the deceased, he said: "During his earthly life every person follows a certain road, devotes his energy to a certain occupation, serves his calling. As the Apostle teaches us: *Let every man abide in the same calling* (1 Cor. 7. 20). Your calling was science. To it you devoted the whole power of your soul.... You devoted the best thirty years of your life to



the loftiest establishment, which is the pillar and propagator of the science of theology. Hundreds of your grateful pupils and students have witnessed your selfless fervour in this service. You are also known to anyone studying the history of our Motherland; you have always been esteemed and will continue to be esteemed by learned representatives of our national historical science.

"But what crowned your good qualities was the infinite devotion to God and His Holy Law. You had acquired your firm and strictly Orthodox religious convictions and preserved them to the last days of your life, trying to communicate them also to us, your students. The holy truths of religion were always placed by you in the foundation of your scholarly studies" [5, pp. 497-499].

After the funeral service, Prof. P. S. Kazansky was buried in the academy cemetery next to the grave of Archpriest Aleksandr Gorsky [2, p. 487].

Besides his post of MTA professor, Pyotr Simonovich was also a member of the Censorship Committee of the Holy Synod (from 1864). For his services to the Russian historical science he was elected full member of the Society of Russian History and Antiquities, corresponding member of the St. Petersburg Archaeological Society, full member of the Moscow Archaeological Society and honorary member of the Society of lovers of Spiritual Enlightenment.

Scholars investigating the works of Prof. P. S. Kazansky admitted his full competence in historical problems and noted his profoundly scientific methods of research. Academician Evgeniy Evstigneyevich Golubinsky († 1912) wrote: "The many scholarly works of Pyotr Simonovich must in all justice be given an especially high assessment, for they acquire the significance of an ethical exploit" [6, p. 500]. He gave this very high assessment of the scholarly work of P. S. Kazansky: "So far, we do not have many true and sincere labourers of science, one of whom was the departed. May his memory be blessed, as of one of the chosen ones, and may his name be inscribed in the dyp-tich of lovers of science together with the names of those who had preceded him and who were close to him here—Mikhail Petrovich Pogodin († 1875),

Osip Maksimovich Bodyansky († 1877) and Aleksandr Vasilievich Gorsky" [6, p. 508].

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Hegumen GEORGE  
teacher at the MTA



# Pilgrimage of Gorneye Convent Sisters to the Holy Shrines of Egypt

(September 12-23, 1984)

Mount Sinai, the holy shrines of Egypt.... Every believing heart will understand the joy that gripped us when we, 11 nuns of the Gorneye Convent in Jerusalem, learned that we could have an opportunity to visit these holy places.

And now all the busy preparations for the departure are behind, and we are approaching Holy Mount Sinai. All around there is a dry desert with huge rocks scattered amidst its sands. The eye discerns no traces of vegetation among the rocks. Located here in the El-Deir valley, at the foot of granite cliffs, 1528 metres above sea level, is an ancient monastic abode—the Monastery of St. Catherine the Great Martyr. The 15 metre high walls of the cloister are positioned in the form of an irregular rectangle which is 72 metres long and 63 metres wide. Inside the cloister there is a multitude of passages, small yards and buildings and even a mosque, and one must have a very good memory indeed to find one's way among them. One can enter the cloister through a single small door in the northern wall. Above it there are two ancient plaques bearing inscriptions in Greek and Arabic: "Monastery of Mount Sinai, whereupon the Lord spoke with Moses, erected by the pious Emperor of Rome, Justinian, in the eternal memory of him and his spouse Theodora. It was completed in the 30th year of his reign. The Emperor appointed Basilios its father superior in the year of 521 from Adam, in 527 from the Nativity of Christ."

The main cathedral of the cloister is dedicated to the Transfiguration of the Lord. It represents one of the oldest buildings of Byzantine architecture. The vaulted ceiling rests on 14 huge granite pillars. When we entered the temple, the evening service was in progress.

When it was over, we were cordially welcomed by the dikeos\* of the monastery, Father Sophronios, assistant to

Archbishop Damianos of Sinai, the father superior of the monastery, who was not present because of illness. Father Sophronios accommodated us in cosy cells. On the following day, September 13, at 4 a. m. he gave us his blessing to make an ascent of holy Mount Horeb whereupon the Prophet Moses received from God the tables of the Covenant. The Arabic name of the mountain is Jebel Musa (Moses Mount), its height is 2,244 metres; leading to the summit is a granite staircase of 7,000 steps, which pilgrims scale in three hours. After one hour of ascent we reached the Chapel of the Most Holy Mother of God—Economissa. During a difficult period for the cloister, when the brethren decided to abandon it because of hunger, the Theotokos appeared on that spot to the oikonomos of the monastery and promised speedy succor. And a short time later a caravan with victuals arrived. The chapel was erected in memory of that. We sang the troparion and prayers to the Mother of God and resumed our ascent.

We approached a door in the form of an arch in a narrow ravine. This used to be the abode of a monk of the Sinai Monastery who took pilgrims to confession, because without the absolution of sins one was not allowed to go any higher. After some time we saw another such archway—the door of St. Stephen († 580) where the saint confessed pilgrims for 40 years; he also lived by this archway. Soon we emerged onto a big platform where the Church of the Holy Prophets Elijah and Elisha is located. Growing right next to it is a centuries-old cypress, and also a small orchard and a deep well. The monk who accompanied us unlocked the church and we sang the troparion and said prayers to the Prophets of God and then took a look into the cave of the Holy Prophet Elijah to which he fled from the persecutions of the impious Queen Jezebel (1 Kings 19. 9). When we reached the top of the mountain we were very tired, but happy. A novice unlocked for us the Church of the Holy Trinity in which we all lit candles with

\* Monk who takes the post of hegumen for one year.



great veneration in prayerful remembrance of our relatives and friends. Soon Divine Liturgy began. How delighted we were to pray on this sacred summit whereupon the Lord Himself spoke to Moses. After the service we inspected the site, visiting the cave in which the Prophet Moses hid on the approach of God. Tired in the body, but strengthened in the spirit, we descended from Mount Horeb.

After a short rest we went to the famous Sinai Library of the ancient cloister which is second only to the Library of the Vatican in the number of manuscripts it contains (some 3,500). Father Dimitrios who is in charge of the library showed and told us many interesting things.

We also saw the Well of Moses located not far from the main cathedral. It is covered over, and right next to it is a huge wheel with a handle, a tap and a caldron under it. Tradition has it that this is the well from which Moses drew water for the sheep of Jethro and at which he first met the latter's daughters, one of whom later became his wife. From that spot he beheld the bush that *burned with fire and... was not consumed* (Exod. 3. 2). This spot is now marked with a chapel, called the Burning Bush. The chapel and a tower next to it are probably the most ancient structures of the monastery; they were erected by St. Helena Equal to the Apostles in 329. In the yard behind the chapel there are several green shrubs growing upwards. They all grew up from a twig of the Burning Bush, which Moses saw, that was cut off and planted here in the past. Next to them is another bush, that looks like a willow, from which Aaron cut his miraculous rod.

Having looked around the cloister, we left its walls. Near it there is a big garden with all kinds of trees and, naturally enough, a vineyard. In this garden there is a small cemetery and next to it is a burial vault containing the remains of all the monks who lived and died here from ancient times. We stepped inside and sang a panikhida for the departed.

Then we were shown sites connected with the history of the cloister: a mountain whereupon Aaron placed the golden calf as demanded by the men of Israel; having smashed the idol, Moses

erected in its place an altar to God (there is now a small chapel on this spot). We were also shown the valley of rest—Wadi-el-Raha, where the men of Israel made camp close to Mount Sinai.

Walking along the road leading to the cloister, we saw Bedouins repairing a fence in the monastery garden. They are Muslims of the Jebelie tribe, the descendants of the slaves presented to the monastery by Emperor Justinian as guards and workmen. To this day they take care of all the monastery chores such as cooking food, washing clothes and sweeping the yard and the premises.

When we returned to the cloister after this interesting excursion, bells were ringing for Vespers. After the service we were allowed to kiss the relic of St. Catherine the Great Martyr preserved in the sanctuary in a small shrine of white marble in two gold reliquaries covered over with a light cloth. Enshrined in the monastery are the head and the left hand of the great martyr. Her right hand is preserved in a church in France. Father Sophronios took out the reliquaries from the shrine and placed them on a specially prepared table. We reverently kissed the sacred remains, sang the troparion and kontakion to St. Catherine and received each as a blessing from the Father Superior a ring bearing the monogram of the Saint. Then we proceeded to the Chapel of the Burning Bush, taking off our shoes at the entrance, because on this spot the Lord told Moses: *put off thy shoes off thy feet, for the place whereon thou standest is holy ground* (Exod. 3. 5). The floor of the chapel is covered with thick carpets and there are precious icons on the walls. The spot whereupon the Burning Bush grew is covered over with a silver cover with a constantly burning icon lamp over it and an altar above it. A niche to the left is used as the prothesis. Divine Liturgy is celebrated there only on Saturdays. We cordially thanked Father Sophronios for his kind attention and having received his blessing to visit the cave of St. John Climacus on the following day, retired for the night.

On the following day at 3 a. m. we were already waiting for a guide at the monastery gates. The road to the Levanon valley, where the cave and the Church



St. John Climacus are located, is a difficult one and very picturesque. Around it there are cliffs formed of rocks of different colours. Sunlight plays upon the rocks and is reflected from their shiny facets, polished by winds. The impression is heightened even more by the fathomless southern sky overhead and sharp-contrasting shadows.

The Abbot of Sinai, St. John Climacus, was adorned with every kind of virtue in such measure that the holy fathers of Sinai called him a second Moses. He died at the end of the 6th century and his most famous composition is *Ladder of Paradise*. This celebrated work mirrors his soul cleansed as it was by God's grace.

One can see from a distance the small cupola of the Church of St. John Climacus. This quite new church was erected on funds raised by pious Greek pilgrims. We went into the cave of St. John Climacus, the place of his ascetics over many years, in which, after a brief period of administering the cloister, he spent the last few years of his life in complete seclusion. We said our prayers, drank from the well of the saint and set out on our journey back. On the way to the cloister our guide pointed to a huge rock by which St. John Climacus, a disciple of St. John the Baptist, fell asleep, and from where he was rescued by the miraculous call of his tutor who was not there with him at the time.

Going a bit further, we approached the Skete of Sts. Damian and Cosmas the Silverless. Two Greek nuns came out to welcome us. They gave us a most cordial welcome and presented as gifts samples of their needlework. Having thanked the hospitable sisters, we and our guide resumed our walk, going straight over a rather high hill. Soon we reached the Sinai Monastery, and after a short rest a monastery car took us to Paran.

The Paran valley and oasis are located at the foot of Mount Tahuna, 30 kilometres away from the St. Catherine Monastery. In the past in Paran, which was then a prosperous city, there was a bishop's See, the only one on the peninsula. But the local monks slipped into a heresy and the city was abandoned. Preserved on its site are the ruins of a Christian church of the 4th century.

On that spot Israelites fought a battle with the Amalekites. A stone statue of Moses with uplifted hands was found on top of Mount Tahuna. Growing on the banks of a small clean stream running down from the mountains are palms, olives and figs, cypresses and vines. This wonderful spot belongs to the Sinai Monastery. Dwelling there are two nuns who met us in a most hospitable way. We went into a new Church of St. Catherine the Great Martyr which was also built on funds raised by Greek pilgrims. We kissed the holy icons, sang the troparion of the church, and having thanked the nuns hastily prepared for our journey back.

It was quite dark already and on the following day, which was Saturday, we were to attend Divine Liturgy in the Chapel of the Burning Bush where we were going to receive Holy Communion.

Monastic life of the Sinai cloister is noted for its particular strictness. At 3 a. m. the brethren are summoned to Matins which is conducted in the main cathedral on Saturdays. The service is conducted in a slow manner with all due ritual. The brethren, of whom there are 12 in the cloister now, officiate with profound feeling and all of them sing. As we heard the strike early in the morning, we also made our way to church. Following the example of the brethren, we prayed on our knees almost all through the Liturgy. After the service at which we received Holy Communion, Father Sophronios invited us to the refectory.

Visiting the monastery on that day was Archimandrite Adrian, a hermit and former assistant to the father superior, who is now the father confessor of the brethren. For the past 15 years he has been pursuing his ascetic acts on the Mount of St. Episteme, coming to the cloister every Saturday to hear the confession of the brethren. We came to him and asked for his blessing and also for his permission to visit his wilderness. To our joy he agreed to take us to his abode himself.

The Mount of St. Episteme is located opposite the cloister, and deep in this mount there is a Chapel of Sts. Galaction and Episteme.

The ascent took us nearly an hour. Father Adrian invited us into his cell,



offered water from a spring and showed us the Service to the Saints which he himself composed and set on paper. He told us a lot about the wilderness and his life there. In a small Chapel of Sts. Galaction and Episteme we sang the troparion, kissed the icons and, having thanked the hospitable hermit, descended from the mountain.

On the following day we scaled the Mount of St. Catherine, the Great Martyr, the tallest summit of Sinai, which is 2,602 metres high. The body of the great martyr remained on top of this mountain not far from Sinai for 250 years. It was invented by local monks in 562 and translated into the Transfiguration Cathedral, and the cloister was named after the saint.

Accompanied by a monk of the Sinai Monastery, we walked along a narrow valley past the Monastery of the Twelve Apostles, which belongs to Sinaite monks. Scattered around the mountain here and there are tiny Arab villages. The path brought us to the "Rock of Moses"—the biblical rock of Rephidim from which Moses obtained water by smiting it with his rod. It is a huge rock of grey granite. There are large slits across the rock, 12 in number, after the number of the tribes of Israel. Then we saw in the distance the Monastery of the Forty Martyrs, all framed with green trees and shrubs. Growing there are large numbers of olive, pomegranate, apple, almond and fig trees. And there is a well quite near. We filled our water bottles, said prayers in the monastery church and, having had some rest, went on. There is a convenient road leading to the very top, built by Sinai monks in olden times. We passed by the Partridge Spring, the half-way mark to the summit. When monks were descending from the mountain bearing the invented relics of the great martyr, partridges splashed in the brook and thus directed them to water. It took us three hours to climb up from the Monastery of the Forty Martyrs. Finally we reached our destination. Here, on the summit, occupying nearly all the free space, there is a low church built of light-coloured granite, with a flat roof surmounted by a cross. The monk who accompanied us unlocked the door. Inside, below the altar, we saw an uneven slab of stone, bearing the imprint of a female body. Upon it

had rested the body of the great martyr. Above the altar there are icons including some Russian ones. The Church of St. Catherine was built on donations of a Russian pilgrim. During Divine Liturgy celebrated in the church we, Russian nuns, prayed about our distant Motherland, our near and dear ones and about all Orthodox Christians. After the service, we took time admiring the fine view from the top of the mountain of the surrounding country with Mount Horeb in the distance. Then, oblivious of fatigue, we started the descent. Making a stop by the Partridge Spring, we quenched our thirst with its cool water, and soon after returned to the Sinai Monastery. The descent took us close upon two hours.

After a dinner and a short rest, we went to the Transfiguration Cathedral and kissed its holy shrines. Father Sophronios conducted a farewell moleben by the relics of St. Catherine the Great Martyr. We left the hospitable cloister at 4 a.m. on the following day, September 17, and continued our journey keeping with the appointed itinerary. The memories of the holy mountain will never fade away from our hearts. We are deeply grateful to Archbishop Damianos and all the brethren of the cloister for the cordial hospitality and love accorded to us.

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Tourists coming to Egypt, are usually most impressed with its monuments of heathen culture. Everyone knows of Egyptian temples and pyramids, statues and sphinxes. But Egypt was one of the first countries in which the light of Christianity shone. The seed of the labours of the Apostle St. Mark, who was martyred in Egypt, bore abundant fruit, with churches mushrooming up across the land. There were plenty of churches in the Nile valley, and some ancient Coptic cloisters and churches have been preserved to this day. There are several places in Egypt hallowed by the presence of the Holy Family with appropriate references in ancient Coptic sources. Widely known in the Lower Egypt is the El Matariya Trinity of the Most Holy Mother of God and the ancient Church of St. Sergius in Cairo as places where the Holy Family made stops. And there are mentions



the Chetii Minei of other places in the Upper Egypt, within the confines of Thebes.

Our journey from Sinai to Cairo went on without a snag. We crossed the arid sands of the Sur Desert on board a fine tourist bus in five hours. By a letter of recommendation from Father Sophronios, we were accommodated at the Sinai Metochion in Cairo. After a short rest, we paid a visit to Bishop Petros of Babylon, Vicar of the Patriarch of Alexandria in Cairo. He gave us a cordial welcome, asked questions about the Gorneye Convent and at parting asked us to pray for the Alexandrian Church.

In olden times, many a pilgrim would consider their journey incomplete if they did not have a chance to visit El Matariya on the way from Palestine or Sinai. So on our arrival in Cairo our first wish was to visit El Matariya and see the Tree of the Mother of God and the spring by which the Holy Family took rest. It was with a feeling of excited expectation that we approached the rather tall stone wall. Its Arab warden opened the door for us, and we stepped on the ground sanctified by the presence of the Holy Family. The ground around the tree is covered with sand, and the tree itself belongs to the sycamore family (Lat. *Ficus sycomorus*), which are wild fig-trees. Its fruits differ in taste and appearance from the ordinary figs. They are quite round, even flattened a little, of a rosy colour and with plenty of juice, which makes them quite refreshing in hot weather. The trunk of that tree is very old and split, with one of its parts much inclined to the ground.

Having said a short prayer, we went to the Mostorod village, the place of a previous stop of the Holy Family. It is situated four kilometres away from El Matariya, and there now stands an ancient Coptic church, which is one thousand years old. Having inspected the church, we went down a flight of steps to a cave in which the Holy Family took rest. There is a well from which the Mother of God and St. Joseph drew water.

In the "old Cairo" there is the Church of St. Sergius which was built, according to tradition, over the dwelling occupied by the Holy Family on their flight to Egypt from Herod. Located be-

low, under the altar, is a cave with a flight of steps leading to it. This is the dwelling itself, which contains two small chambers. One is now a kind of a chapel, and in the other one there is a pool of water in which the Most Holy Mother of God bathed Infant Christ. According to tradition, it was on this spot that St. Mark the Evangelist celebrated Liturgy and preached.

In the environs of Cairo one can see everywhere the typical small cupolas of Coptic churches, Byzantine cupolas of Greek churches and also the churches of many other Christian confessions. We visited the most venerated of the Greek temples of Cairo—the Cathedral of St. George the Victorious. It is a four-storey structure which contains the burial vault of the Patriarchs of Alexandria. Located under a special canopy at the entrance is the main holy shrine of the cathedral—a large venerated icon of the great martyr. There are many wonderful icons in the temple which reflect the history of the Greek Church. Opposite this cathedral, on the other bank of one of the channels of the Nile, there stands the famous water mark\* at which, according to tradition, Moses was saved from the river by the pharaoh's daughter.

It was quite dark when we, tired and excited, and brimming with joyful impressions, returned to the Sinai Metochion.

Egypt is the land of many great Christian ascetics. In ancient times this land produced a crop of cloisters with flowering spiritual life, whose monks built oases amidst barren stones and sands. Today there are monks only in the Sinai Monastery, four monasteries of Nitria—of St. Ephraem Syrus, of St. Psoas, the Baramus Monastery and the Monastery of St. Macarius the Great. In Upper Thebes there is the Moharrek Monastery and in Lower Thebes there are two other cloisters—of St. Antony the Great and St. Paul of Thebes and that is where we went.

The white walls of the St. Antony Monastery rise at the foot of a mountain chain. Over the walls one can see the green crowns of trees and two white belfries. St. Antony dwelled here

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\* This is a stone well (6.2×6.2 m) with a ten-metre column in the middle used to measure the level of the Nile.



for 70 years, after he had abandoned his secluded cave, which is located high in the mountains, beyond the confines of the monastery. The brethren number close to one hundred. We were given a cordial welcome and offered a meal. Then one of the brethren invited us on a tour of the cloister. We went first to a small ancient church built by Abba Antony in honour of the Theotokos. One can see on its interior walls what remains of the frescoes painted in the lifetime of the founder of the monastery. On the right, there is a small chapel in which he used to pray. Its walls are adorned with fine frescoes in the Byzantine style which are well preserved. Disciples of Abba Antony erected a big church dedicated to the Holy Apostles more than 16 centuries ago. Then we were taken to St. Antony's spring. We drank from it and washed hands with this holy water and took some of it with us. Having sung a troparion and a prayer to the saint, we thanked the hospitable brethren of this most ancient monastery and made our way to the Monastery of St. Paul of Thebes located nearby.

In his mature old age, Abba Antony learned through Divine revelation that another recluse was pursuing his acts of faith not far from his place and went to see him. And although their caves were located on the opposite slopes of a not very high mountain range, which now takes monks from 7 to 9 hours to cross on foot, Abba Antony pursued his journey for three days. He must have walked around the range. At the request of that recluse, named Abba Paul, St. Antony visited him a second time, but found him dead in a posture of prayer. Abba Paul passed away when he was 113 years of age, out of which he lived in the wilderness for 91 years.

The Monastery of St. Paul of Thebes is located 1,500 metres above sea level and is surrounded by walls of stone. Minutes after we had passed through the big monastery gates, we were approached by the hegumen who took us to a church to venerate at the tomb of St. Paul. The monks believe this church to be 1,670 years old. The tomb of the saint is under the ground and is marked with a big marble tombstone. With lit candles we kneeled before the tomb and kissed the tombstone. Then we sang

the troparion to the saint and inspected the church.

Having spent the night at the Sina Metochion, we left early next morning for the cloisters of Nitria. The Wadi-el Natrun, as it is now called, is covered with a whole network of cloisters which are surrounded by nearly impassable marshes that in the past offered them protection from the inroads of nomads.

The first on our way was the Monastery of St. Macarius the Great. It is located five kilometres away from the Cairo-Alexandria highway and can be well seen by people travelling by it. The cloister, which is more than 1,500 years old, is surrounded by a double wall. The most ancient of the seven monastery churches was erected at the time of St. Macarius the Great. The brethren now number over one hundred. This is one of the better known Coptic monasteries of our time. Having thanked the hegumen for the hospitality, we made an entry in the visitors' book and took our leave, going to the neighbouring Baramus Monastery.

The Baramus Monastery has the first Christian church ever built in this desert. It is dedicated to the Most Holy Mother of God and is 1,600 years old. We kissed the relics of the saints of God, sang a troparion, placed lit candles and, accompanied by the father superior, Hegumen Daniel, went on a tour of the ancient monastery buildings. We climbed stairs leading onto the Monastery walls, which are rather wide. From there we had a fine view of the surrounding desert and two other cloisters in the distance. Hegumen Daniel told us that these monasteries—of St. Ephraem, Syrus and St. Psoas—are located quite near each other, but to visit them, one has to have a special permission of the Patriarch of the Coptic Church.

Our pilgrimage was drawing to a close, and the final point on our itinerary was Alexandria. We reached it from Cairo by bus in a matter of four hours. In front of the Annunciation Cathedral we were welcomed by Bishop Nilus, of the Alexandrian Patriarchate, and Archpriest Dimitriy Netsvetaev, Exarch of the Moscow Patriarch to the Patriarch of Alexandria. At the invitation of His Grace Nilus, we inspected the building of the Patriarchate and the Church of St. Sabas the Sanctified. In this church there is a low square

marble column upon which St. Catherine the Great Martyr was beheaded.

Then we went to see the Coptic Monastery of St. Mark the Apostle and evangelist located close by. Its main church stands on the spot of the martyrdom and burial of the Holy Apostle. Father Dimitriy Netsvetaev invited us to the Russian Church-Podvorye of St. Aleksandr Nevsky where we took a short rest before returning to Cairo.

We left Egypt on the following day early in the morning.

As we said good-by to Egypt, we thanked the Lord for His infinite mercy towards us, for deeming us worthy to accomplish our journey the memories of which we shall always preserve in our hearts.

Hegumenia FEODORA,  
Mother Superior of the Gorneye Convent  
in Jerusalem

## Trip to Egypt

At the invitation of His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa, a delegation of the Russian Orthodox Church stayed in the Arab Republic of Egypt from December 18, 1984, to January 1, 1985. The delegation included: Metropolitan Sergiy of Odessa and Kherson (head of the delegation); Archpriest Viktor Metlyuchenko, assistant rector of the Holy Trinity Church of the Alexandrian Church Metochion in Odessa, teacher at the Odessa Theological Seminary; and Deacon Nikolai Pritula, of the Odessa Cathedral Church of the Dormition.

On December 18, at the airport of Cairo, the delegation was met by representatives of the Alexandrian Orthodox Church, headed by Metropolitan Barabas of Pilusium, General Vicar of the Alexandrian Patriarch. A. M. Belogov, Ambassador of the USSR to the ARE, was also present.

Metropolitan Sergiy visited His Beatitude Pope and Patriarch Nicholas of Alexandria in hospital and conveyed him brotherly greetings from His Holiness Patriarch Pimen and wishes of early recovery. On the following days, Metropolitan Sergiy frequently visited the Primate of the Alexandrian Church. During their stay in Egypt, the delegation of the Russian Church visited several churches and monasteries in Cairo and Alexandria, among them the Cathedral of St. Nicholas the Miracle Worker, the Monastery of the Great Martyr St. George the Victorious and the Church of Sts. Constantine and Helena Equal to the Apostles in Cairo; the Monastery of St. Sabas, and the Patriarchal Cathedral of the Annuncia-

tion in Alexandria. They inspected the patriarchal residence, library and museum which are under the authority of the Alexandrian Church.

The members of the delegation made a pilgrimage to the Sinai Peninsula and visited the famous Sinai Monastery founded in the 4th century A. D. in the place where Moses had seen the Burning Bush.

They saw the churches and chapels of the monastery and its well-known library with ancient manuscripts. The pilgrims venerated at the shrine of the Great Martyr St. Catherine (†307; feast day, November 24, Old Style). Metropolitan Sergiy was received by His Eminence Archbishop Damianos of Sinai, Pharan and Raitha. The council of the brethren of the Monastery of St. Catherine awarded Metropolitan Sergiy the Order of the Great Martyr St. Catherine, 1st Class.

Official receptions were given in honour of Metropolitan Sergiy in Cairo and Alexandria, which were attended by hierarchs of the Alexandrian Church and members of the diplomatic corps.

During the meetings and discussions that took place during his stay in the ARE, Metropolitan Sergiy acquainted Church workers and state officials of Egypt with peacemaking and ecumenical activities of the Russian Orthodox Church. His Eminence Metropolitan Sergiy emphasized the sincere desire of all Soviet people, the believers among them, for peace and promotion of friendly relations with the peoples of Egypt, as well as with all countries and peoples.



**Alma-Ata Diocese** September 9, 1984, the 13th Sunday after Pentecost, the Feast of St. Pimen the Great, was the name-day of His Holiness Patriarch Pimen. Bishop Evseviy of Alma-Ata and Kazakhstan celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Nicholas in Alma-Ata. After the Liturgy, Vladyka Evseviy conducted a festal moleben.

On September 21, the Feast of the Nativity of the Blessed Virgin, Vladyka Evseviy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Nativity of the Blessed Virgin in Karaganda. Before the All-Night Vigil, the rector, Archpriest Aleksandr Kiselyov, cordially greeted the archpastor on behalf of the clergy and laity. In his response, Vladyka Evseviy thanked the father rector for his greeting and invoked God's blessing upon all. After the Liturgy, a festal procession was held and "Many Years" was sung.

In the evening, Bishop Evseviy read the Akathistos for the Nativity of the Blessed Virgin.

On October 14, the 18th Sunday after Pentecost, the Feast of the Protecting Veil of the Most Holy Mother of God, Bishop Evseviy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Protecting Veil Church in Alma-Ata. After the Liturgy, a festal procession round the church was held.

October 17 was the Feast of St. Eusebius the Martyr. On that day, Bishop Evseviy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church, assisted by the clerics of the diocese who came to the cathedral to congratulate their archpastor on his name-day. At the Lesser Entrance during the Liturgy, the rector of the Church of St. Barbara the Great Martyr in the town of Alekseyevka, Tselinograd Region, Father Anatoliy Aleksandrov, and the Rector of the Church of St. Michael the Archangel in Chimbent, Father Pavel Glazunov, were given a kamelaukion by Bishop Evseviy. After the festal moleben, "Many Years" was sung. Bishop Evseviy was greeted by the dean of the cathedral church, Archpriest Pavel Milovanov; secretary



Bishop Evseviy of Alma-Ata and Kazakhstan leading a festal procession around the Church of the Nativity of the Blessed Virgin in Karaganda on September 21, 1984, the Feast of the Nativity of the Blessed Virgin

f the diocesan administration, Archpriest Valeriy Zakharov; and the Rector of the Church of St. Michael the Archangel in Karaganda, Archpriest Aleksiy Ulovich. Bishop Evseviy thanked them for the greetings and wished everybody God's abundant help.

On November 30, the Feast of St. Nikon of Radonezh, Bishop Evseviy celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Kazan Icon of the Mother of God in Kzyl-Orda. During a solemn welcome before the All-Night Vigil, the rector, Father Georgiy Belousov, greeted Vladyka Evseviy. In his response, Bishop Evseviy thanked the Lord for giving him an opportunity of visiting that church. He also thanked the father rector and parishioners for the cordial welcome. After the All-Night Vigil, the archpastor blessed the parishioners. Following the Liturgy, a moleben with the blessing of water was conducted and festal procession round the church field.

That same day, Bishop Evseviy officiated at Vespers with the reading of the Akathistos before the Kazan Icon of the Mother of God.

**Arkhangelsk Diocese** On July 7, 1984, the Feast of the Nativity of St. John the Baptist, Bishop Isidor of Arkhangelsk and Kholmogory celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of St. Elijah in Arkhangelsk. After the Liturgy a thanksgiving moleben was conducted and "Many Years" was sung. Vladyka Isidor congratulated the worshippers on the Feast of St. John the Baptist and on the 400th anniversary of the foundation of the city of Arkhangelsk.

On July 15, the 5th Sunday after Pentecost, Archbishop Mikhail of Vologda and Veliki Ustyug, who visited Arkhangelsk on the jubilee days of the 100th anniversary of the foundation of the city, concelebrated Divine Liturgy and, on the eve, co-officiated at All-Night Vigil with Bishop Isidor in the cathedral church. Before the Divine Liturgy, the archpastors were welcomed at the porch by the members of the church council, and inside they were greeted by numerous clerics. During the Liturgy, Vladyka Mikhail preached on the theme of the Apostle lesson.



**Bishop Isidor of Arkhangelsk and Kholmogory consecrating the new altar in St. Sergiy Church in the village of Shirsha, Primorsky District, Arkhangelsk Region, on August 21, 1984**

After the Liturgy, Bishop Isidor cordially greeted Archbishop Mikhail. In his response, Archbishop Mikhail thanked Bishop Isidor for his greetings and mutual prayer. Then a festal moleben was conducted and "Many Years" was sung.

On August 1, the Feast of the Invention of the Relics of St. Serafim of Sarov, the Miracle Worker, Bishop Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of All Saints in Arkhangelsk, where there is a deeply revered icon of the saint.

August 2 was the Feast of St. Elijah the Prophet of God. On the occasion of the patronal feast of the cathedral church, Bishop Isidor celebrated there Divine Liturgy and, on the eve, officiated at All-Night Vigil. Vladyka Isidor was assisted by the clerics of the cathedral church and of other Arkhangelsk churches. Following a festal procession, "Many Years" was sung.

On August 21, the Feast of the Translation of the Relics of Sts. Zosima and Savvatiy of Solovetski Island, Bishop Isidor celebrated Divine Liturgy in the Church of St. Sergiy of Radonezh in the village of Shirsha, Primorsky District, Arkhangelsk Region. In 1984, the church was renovated, new altar, prothesis and iconostasis were made. Before the Liturgy, Bishop Isidor consecrated the church. The archpastor awarded certificates of merit to the rector, Hieromonk German, the churchwarden,



M. A. Korelskaya, and the bookkeeper, E. F. Zvereva, for their zealous labours for the good of the Holy Church. Following a festal moleben, "Many Years" was sung. Vladyka Isidor preached a sermon on the significance of a church in the life of the Christian and thanked all who laboured during the renovation.

On August 28, the Feast of the Dormition of the Most Holy Mother of God, Bishop Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Epiphany in the village of Turovets, Kotlas District, Arkhangelsk Region, one of the most distant parishes of the diocese. The parishioners warmly thanked their arch-pastor for visiting the parish and celebrating the Liturgy. In the evening of that day, Bishop Isidor conducted the Office of the Burial of the Mother of God in the Church of St. Stefan in Kotlas.

The Office of the Burial of the Mother of God was conducted by Bishop Isidor also in the churches of Arkhangelsk:

on August 29—in the cathedral church on August 30—in the Church of St. Martin the Confessor, Solombala; and on August 31—in the Church of All Saints.

On September 2, the 12th Sunday after Pentecost, during Divine Liturgy in the cathedral church, Bishop Isidor ordained Deacon Ioann Bayur, of the Church of the Kazan Icon of the Mother of God in Kirovsk, Murmansk Region, presbyter to serve in the same church.

September 9, the 13th Sunday after Pentecost, the Feast of St. Pimen the Great, was the name-day of His Holiness Patriarch Pimen. Bishop Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the cathedral church. Following a festal moleben, "Many Years" was sung in honour of His Holiness Patriarch Pimen.

On September 21, the Feast of the Nativity of the Blessed Virgin, Bishop Isidor celebrated Divine Liturgy and on the eve, officiated at All-Night Vigil in the Church of the Nativity of the



Bishop Isidor of Arkhangelsk and Kholmogory with clergy and parishioners following the consecration of the St. Sergiy Church in the village of Shirsha, Primorsky District, Arkhangelsk Region, on August 21, 1984

Blessed Virgin in the oldest city of the diocese, Kargopol (founded in the 14th century). After a festal procession "Many Years" was sung. The parishioners cordially thanked their archpastor for visiting their church and conducting divine services. In the evening, Bishop Isidor officiated at Vespers with the reading of the Akathistos for the Nativity of the Blessed Virgin in the same church.

On September 27, the Feast of the Exaltation of the Cross of the Lord, Bishop Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the St. Nicholas Church in Murmansk. Before the divine service, the archpastor was welcomed with flowers at the entrance to the church, and inside the church the rector, Archpriest Georgiy Kozak, greeted Vladyka Isidor. In the evening of September 27, in the same church, Bishop Isidor officiated at Vespers with the reading of the Akathistos to the Holy and Life-Giving Cross.

On September 30, the 16th Sunday after Pentecost, the Feast of Sts. Pistis, Elpis and Agape and their Mother St. Sophia, Bishop Isidor celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Kazan Icon of the Mother of God in Kiróvsk, Murmansk Region. The archpastor was welcomed at the porch with bread and salt by members of the church council, inside the church he was welcomed by the clerics, headed by the rector, Father Vasiliy Khimchuk. In the evening of September 30, in the same church, Vladyka Isidor officiated at Vespers with the reading of the Akathistos to the Holy Martyrs Sts. Pistis, Elpis, Agape and Sophia.

On October 7, the 17th Sunday after Pentecost, during Divine Liturgy in the Cathedral church, Bishop Isidor ordained Deacon Viktor Plotnikov, of the Resurrection Church in the village of Ib, Lomi ASSR, presbyter to serve in the same church.

October 8 was the Feast of St. Sergiy, the Hegumen of Radonezh. On the occasion of the patronal feast, Bishop Isidor celebrated Divine Liturgy and led a festal moleben in the Church of St. Sergiy in the village of Shirsha. Following a festal procession, "Many Years" was sung.

## **Kaluga Diocese**

On August 29, 1984, the Feast of the Translation of the Icon of the Lord Jesus Christ "Not Made with Hands", Bishop Ilian of Kaluga and Borovsk celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the St. Nicholas Church in Kaluga. During the Liturgy, the archpastor ordained Deacon Gennadiy Okruzhnov presbyter to serve in the St. Lazarus Church in the town of Lyudinovo.

On October 14, the 18th Sunday after Pentecost, the Feast of the Protecting Veil of the Mother of God, Bishop Ilian celebrated Divine Liturgy and led a festal moleben in the Church of St. Michael the Archangel in the village of Kutepovo, Zhukovsky District. After the Liturgy, the archpastor presented the Order of St. Sergiy of Radonezh, 3rd Class (patriarchal award) to the rector of the church, Archpriest Igor Soiko, who was awarded on the occasion of his 45th anniversary of service in Holy Orders. V. V. Belyaeva, chairman of the church council, and A. I. Shkalina, a member of the council, were given archpastoral certificates of merit for their zealous labours for improving the church.

On November 25, the 24th Sunday after Pentecost, it was five years since Bishop Ilian's episcopal consecration. On that day, during Divine Liturgy in the Cathedral Church of St. George in Kaluga, Bishop Ilian ordained Sergiy Shirokov deacon to serve in the Annunciation Church in the town of Kozelsk.

On December 2, the 25th Sunday after Pentecost, Bishop Ilian celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Kirov, and on December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, in the Resurrection Church in the village of Ulyanovo, Ulyanovo District.

On December 10, the Feast of the Icon of the Mother of God "The Sign", Bishop Ilian celebrated Divine Liturgy in the Annunciation Church in the town of Kozelsk, where there is a chapel dedicated to this icon. After the Liturgy, Vladyka Ilian conducted Lity for the Dead for the deceased brethren of the Optina Wilderness of the Presentation of the Blessed Virgin in the Temple.

On December 19, the Feast of St. Nicholas the Miracle Worker, Vladyka





Metropolitan Sergiy of Odessa and Kherson presenting to Archpriest Simeon Bozhok a prosphora and a gift on his 50th birthday, which was also the 30th anniversary of his service in Holy Orders, after Divine Liturgy in the Odessa Cathedral Church of the Dormition on February 15, 1985, the Feast of the Presentation of Our Lord in the Temple

Ilian celebrated Divine Liturgy and led a moleben, and, on the eve, officiated at All-Night Vigil with the reading of the Akathistos to St. Nicholas in the St. Nicholas Church in Kaluga.

**Odessa Diocese** On June 11, 1984, Holy Spirit Day, Metropolitan Sergiy of Odessa and Kherson celebrated Divine Liturgy in the Cathedral of the Holy Spirit in Kherson. To the ringing of bells, the archpastor was welcomed at the cathedral by the clerics headed by the dean, Archpriest Antonin Diakovsky, and numerous parishioners. In accordance with old Russian tradition, members of the cathedral council presented bread and salt to Metropolitan Sergiy; believers gave him flowers. At the Lesser Entrance, Metropolitan Sergiy bestowed awards for Holy Easter upon several clerics of the diocese. The Vladyka congratulated the gathering of the feast and called upon all the grace of the Holy Spirit. "Many Years" was sung.

On December 4, the Feast of the Presentation of the Blessed Virgin in the

Temple, Metropolitan Sergiy celebrated Divine Liturgy in the Cathedral of the Holy Spirit in Kherson. During the Liturgy, Metropolitan Sergiy ordained 3rd-year students of the Odessa Theological Seminary, Deacon Petr Koval—presbyter, and Pavel Kirillov—deacon.

Following a festal moleben, the archpastor addressed the worshippers with an exhortation. He stressed the significance of the patriotic service of the Russian Orthodox Church and all believers.

The dean, Archpriest Antonin Diakovsky, on behalf of the clerics and parishioners of the cathedral, thanked the archpastor for prayerful communion, for his exhortation and spiritual joy of festal service. Metropolitan Sergiy blessed all those present in the cathedral.

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*Jubilee of a pastor.* On February 15, 1985, the Feast of the Presentation of Our Lord in the Temple, Archpriest Simeon Leonidovich Bozhok, Dean of the Dormition Cathedral Church in Odessa,

marked his 50th birthday and the 30th anniversary of his service in Holy Orders.

Archpriest Simeon Bozhok was born in the village of Atyusha, Baturin district, Chernigov Region, into a peasant's family. In 1956, he finished the Odessa Theological Seminary. In 1955, Archbishop Nikon of Kherson and Odessa (Petin; † 1955) ordained him deacon, and in 1956 Metropolitan Serafim Lukanov († 1959) ordained him presbyter. He served in the Convent of St. Michael and in Odessa churches. In March 1961, he was appointed ecclesiarch of the Dormition Cathedral Church in Odessa, in 1964—acting dean, and in 1970—dean of the cathedral.

In 1963, he was raised to the rank of archpriest, in 1965, His Holiness Patriarch Aleksiy awarded him an ornate cross, and in 1971—a mitre. In 1979, His Holiness Patriarch Pimen granted him the right to celebrate Divine Liturgy with the Holy Doors open until the singing of Cherubical Hymn, and until the Lord's Prayer—in 1981. In 1982, His Holiness the Patriarch awarded him the second ornate cross.

Since 1965, Archpriest Simeon Bozhok is a member of the diocesan council of the Odessa Diocese; since 1971—a member of the management council of the Odessa Theological Seminary; since 1972—secretary of the Odessa Diocesan Administration.

For his zealous service of the Church of God, Archpriest Simeon Bozhok was awarded the Order of St. Vladimir, 3rd Class (1969), the Order of St. Sergiy Radonezh, 3rd and 2nd Class (1980 and 1984), as well as the orders of several Local Orthodox Churches.

Archpriest Simeon Bozhok was a member of the Local Council of the Russian Orthodox Church of 1971 from the clergy of the Odessa Diocese.

In 1979, Father Simeon made a pilgrimage to the Holy Mountain, and in 1982—to the Holy Land.

On February 15, 1985, Metropolitan Sergiy of Odessa and Kherson celebrated Divine Liturgy and led a thanksgiving moleben in the cathedral church. Before the moleben, he cordially congratulated the jubilarian; he highly assessed his pastoral activities and wished him to continue his service of the

Church of Christ for many years to come. Vladyka Sergiy presented Father Simeon with a prosphora and a memorable gift. On behalf of the Odessa Theological Seminary the jubilarian was greeted by the rector, Archpriest Aleksandr Kravchenko; on behalf of the clergy and parishioners of the cathedral—by the ecclesiarch, Archpriest Pavel Sudakov. Hegumen Tikhon, secretary of the OTS Board, read out a congratulatory address by Metropolitan Sergiy.

On February 16, the Feast of St. Simeon the Receiver of God, Archpriest Simeon Bozhok celebrated Divine Liturgy in the cathedral church. The cathedral was overcrowded with worshippers who warmly congratulated Father Simeon on his name-day after the Liturgy. Father Simeon enjoys great love and gratitude of his co-servants and parishioners; he witnesses the word of Christ's truth by his life and service, being an example of zealous pastor of the Church of Christ in everything.

## **Penza Diocese**

### *Jubilee of an archpastor.*

On February 23, 1985, Saturday of the Cheese-Fare Week, it was the 50th birthday of Bishop Serafim of Penza and Saransk. Regarding the peculiarities of the Church Rule for the Cheese-Fare Week, it was decided to mark the jubilee of the archpastor with solemn divine service on Thursday, February 21. The Feast of St. Aleksiy the Metropolitan of Moscow and Miracle Worker of All Russia, to whom one of the chapels of the Penza Cathedral Church of the Dormition is dedicated, was timed to that day.

Bishop Serafim (secular name, Dimitriy Zakharovich Tikhonov) was born in the village of Grannoe, Penza Region, into a pious peasant's family.

He finished the Saratov Theological Seminary in 1961, and in 1965 graduated from the Leningrad Theological Academy with the degree of Candidate of Theology for his work in Canon Law, on the theme "The Source of the Law in Force in the Russian Orthodox Church". On April 20, 1965, he was professed with the name of Serafim, on May 21, 1965—ordained hierodeacon, and on September 5—hieromonk. In 1968, he graduated from the Post-Graduate Courses at the Moscow Theo-



logical Academy. From August 1968 to November 1970 he was the secretary to Archbishop Feodosiy of Ivanovo and Kineshma (Pogorsky; †1975). From November 1970 to July 1977, he was the secretary and later deputy head and then head of the Russian Orthodox Mission in Jerusalem.

In December 1974 he was raised to the rank of archimandrite.

On September 30, 1977, Archimandrite Serafim was appointed Father Superior of the Odessa Monastery of the Dormition. On October 18, 1978, in Moscow, Archimandrite Serafim was consecrated Bishop of Penza and Saransk.

Vladyka Serafim participates actively in peacemaking and patriotic activities of the Russian Orthodox Church. He was frequently a delegate from our Church abroad.

He was awarded the Order of St. Vladimir, 2nd Class (1978), and received several awards of the Jerusalem Church. Peacemaking labours of Vladyka Serafim were marked with a citation of the Soviet Peace Fund Board.

With the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, Archbishop Serapion of Vladimir and Suzdal and Archbishop Varnava of Cheboksary and Chuvashia arrived in Penza to participate in the celebrations, as well as Protodeacon Vladimir Nazarkin, staff member of the Department of External Church Relations; Archimandrite Mark, superintendent dean of the Trinity-St. Sergiy Lavra, and Hegumen Varsonofiy.

On February 20, to the festal ringing of bells, Archbishops Serapion and Varnava and Bishop Serafim arrived in the Penza cathedral church to participate in the evening divine service. They were solemnly welcomed by the clerics and members of the cathedral council. The clerics of the Church of St. Mitrofan, the Bishop of Voronezh, in Penza and of some other churches of the diocese participated in the festal service.

On February 21, Divine Liturgy was concelebrated by Archbishops Serapion and Varnava and Bishop Serafim, assisted by numerous clergy. Two choirs sang. "Many Years" was sung after the thanksgiving moleben.

His Holiness Patriarch Pimen sent a congratulatory telegram to Bishop Serafim: "I cordially congratulate Your

Grace on your 50th birthday. May God's blessing be upon your archpastoral labours. Patriarch Pimen."

A telegram was also received from K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers: "Dear Bishop Serafim, I cordially congratulate you on your 50th birthday and the medal awarded to you by the Soviet Peace Fund. I wish you good health and success in your peacemaking. Kharchev."

Numerous congratulatory telegrams were received from hierarchs of the Russian Orthodox Church and other persons.

Archbishop Serapion greeted Bishop Serafim and, on behalf of His Holiness Patriarch Pimen, presented the jubilarian with the Order of St. Sergiy of Radonezh, 2nd Class—patriarchal award for his zealous service of the Holy Church and on the occasion of his 50th birthday. Vladyka Serafim wished the jubilarian the abundant help of God in his archpastoral service for the good of the Holy Church and our great Motherland.

Archimandrite Mark delivered a speech of greeting. Protodeacon Vladimir Nazarkin read out the congratulatory address from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

On behalf of the Penza flock, an address of greeting was read out by Archpriest Boris Sandar.

In his response, Bishop Serafim expressed deep gratitude to His Holiness Patriarch Pimen for the high award; he warmly thanked everybody for cordial greetings and good wishes.

Later a festal reception was given on the occasion of the jubilee. N. A. Styazhkov, Chairman of the Regional Peace Committee, presented the jubilarian with an honorary medal of the Soviet Peace Fund for his active participation in the fund's activities.

**Parish of the Resurrection in Rabat, Morocco** By the decision of His Holiness Patriarch Pimen and the Holy Synod of the Russian Orthodox Church, on September 6, 1984, Father Georgiy Shalimov, of the Krasnodar Diocese, was appointed the Dean of the Church of the Resurrection in Rabat (Morocco). On December 27, he arrived in Morocco and began his pastoral ser-



**The Church of the Resurrection in Rabat (Morocco)**

ce. The Resurrection Church is the only Orthodox church in Rabat. The Orthodox of all nationalities—Russians, Greeks, Bulgarians, Poles, Serbs and Frenchmen, as well as Copts-Egyptians, visit it. Some hymns during divine services are sung in French, the Apostle and Gospel lessons are read in Church Slavonic and French.

In January 1985, a Week of Prayers for Christian Unity was held in the Christian churches of Morocco. The Parish of the Resurrection participated in it.

On January 20, in the Greek Church in the city of Casablanca (Alexandrian Patriarchate) the Rector, Archimandrite Sabas, and Father Georgiy Shalimov concelebrated Divine Liturgy, which was attended, besides the Orthodox, by representatives of clergy and laity of the Roman Catholic and Protestant denominations. Archimandrite Sabas intoned exclamations and ektenes in Greek, Father Georgiy Shalimov—in French. The choir of the Greek parish sang in Greek, while the choir of Roman Catholic nuns—in French, and the choir of nuns of the Maronite Community in Casablanca—in Arabic. At the Great

Entrance, Archimandrite Sabas intoned an ektena for the health of His Holiness Patriarch Pimen of Moscow and All Russia; Father Georgiy Shalimov—for the health of His Beatitude Pope and Patriarch Nicholas VI of Alexandria and All Africa, of Metropolitan Filaret of Minsk and Byelorussia (Head of the Department of External Church Relations who is the ruling hierarch of the Rabat Church of the Resurrection in accordance with his post), and Metropolitan Parthenios of Carthage, the ruling hierarch of the Greek parish. The Lord's Prayer was sung and read in Greek, English, Arabic and French. Father Georgiy Shalimov read it in Church Slavonic.

After the Liturgy, a reception was given in the hall of the church house; the dean of the Russian parish was among the guests.

Father Georgiy Shalimov participated also in the prayer for Christian unity in the Evangelical Reformed church in Rabat. He read in Church Slavonic an excerpt from the 17th chapter of the Gospel According to St. John. The choir under the direction of Gabrielle Boda, teacher at the Rabat Conservatoire,





Father Georgiy Shalimov officiating in the Church of the Resurrection in Rabat (Morocco)

sang in Church Slavonic the hymns "The Mercy of Peace" and "God Is with Us".

The following day, the dean of the Russian parish visited the Roman Catholic Cathedral of St. Peter the Apostle in Rabat.

On January 30, he paid a visit to Archbishop Hubert Micheone of Rabat (Roman Catholic).

On February 15, the Feast of the Presentation of the Lord in the Temple, Father Antoine d'Alunne, of the Roman Catholic Cathedral of St. Peter the Apostle, visited the Resurrection Church in Rabat and attended Divine Liturgy, at the invitation of the dean.

On February 16, Meat-Fare Saturday, Divine Liturgy was celebrated in the church. After the Liturgy, the dean and some parishioners visited the Christian cemetery, where there is an Orthodox chapel with the tombs of the founder of

the parish, Archimandrite Varsonofiy Tolstukhin; his successor, Archimandrite Mitrofan Yaroslavtsev, and parishioners V. Ignatiev, A. Gertsberg and A. Stefanovsky. A panikhida was held in the chapel, and then "Eternal Memory" was sung by all the graves where the Orthodox laid.

February 17 was Meat-Fare Sunday. An amateur choir sang in the Resurrection Church consisting of lovers of ecclesiastical singing of different nations. The choir is conducted by Gabriella Boda. The choir sings at the church once a month, while on other days Psalm-Reader A. P. Ovtrakht participates in divine services.

On February 24, the Dean of the Resurrection Church came to Casablanca and paid a visit to the President of the Council of Christian Churches in Morocco, the Rev. Gilbert Schmidt. That same day, Father Georgiy Shalimov attended a concert of spiritual music performed by the *Vox Humane* choir in a Protestant church. The choir sings also Russian Orthodox hymns. With special joy the guests of the concert listened to the Christmas Hymn "God Is with Us" in Church Slavonic.

March 3 was a national holiday in Morocco—Festival of the Throne. The participants in the ceremony of congratulating the King in his palace in the city of Marrakesh, one of the ancient capitals of the country, were staff members of the diplomatic corps and representatives of Christian Churches in Morocco. Father Georgiy Shalimov, Dean of the Resurrection Church of the Moscow Patriarchate, among them. He was also invited to the reception given on the occasion of the feast by the Prime Minister Mohammed Karim Lamrani.

In the city of Marrakesh, Father Georgiy Shalimov visited the Roman Catholic Church of the Holy Martyrs of Marrakesh, disciples of Francis of Assisi, who were martyred for preaching Christ's teaching where now is the city of Marrakesh. The brethren of the church is a monastic community of the Order of Francis of Assisi, they love both Orthodox believers and Orthodox. The brethren guide spiritually a female monastic Roman Catholic community of Eastern Rite which is located near the city. There are Orthodox sacred images in the church—the Crucifixion of the

board over the main altar and a large Vladimir Icon of the Mother of God.

On March 17, Sunday of the Veneration of the Holy Cross, the choir conducted by Gabrielle Boda sang during Divine Liturgy in the Resurrection Church. There were many non-Orthodox believers, lovers of Orthodox service, in the church.

On March 24, the Dean of the Resurrection Parish in Rabat participated in the annual all-parish meeting.

*Father GEORGIY SHALIMOV*

**Rostov Diocese** With the blessing of Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, annual meetings of the diocesan clergy are held in the Rostov Diocese, with the participation of representatives from the Armenian Apostolic Church and Old believers. In connection with Metropolitan Vladimir's business trip abroad, the meeting planned for December 1984 was transferred to January 1985. On January 23, at the premises of the diocesan administration, Metropolitan Vladimir opened the regular meeting of the clergy.

G. I. Bronin, chief of the economics department of the Rostov Regional Executive Committee, told the gathering about the fulfilment of the state plan for economic and social development of the Rostov Region in 1984; E. M. Narov, lecturer of *Znanie* Society, read a lecture: "The Struggle of the CPSU for Strengthening Peace and Averting Nuclear War"; G. A. Lesik, chairman of the city commission of the Soviet Peace Fund, spoke on the theme: "Strengthening of the Soviet Peace Fund Is the Common Cause of All."

The speakers thanked the clergy of the Rostov Diocese for their active participation in the struggle for peace and their generous donations to the Peace Fund, and answered questions of the participants in the meeting.

V. P. Kolganov, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Rostov Region, spoke of the meeting of the Rostov Regional Peace Committee which was held in November 1984, and about the cordiality with which the public of the region met the presentation of Metropolitan Vladimir of Rostov and

Novocherkassk, member of the Regional Peace Committee.

During an interval, Metropolitan Vladimir, superintendent deans of the churches of the diocese and the clerics—participants in the Great Patriotic War, laid a wreath at the eternal flame by the Tomb of the Unknown Soldier, on behalf of the clergy of the diocese. With a minute of silence and singing of "Eternal Memory" they honoured the memory of the fallen warriors.

When the meeting was resumed, V. P. Kolganov spoke on the theme: "Soviet Legislation on Religious Worship and Its Implementation in the Rostov Region". Metropolitan Vladimir spoke on the peacemaking of the Russian Orthodox Church. Then Metropolitan Vladimir and V. P. Kolganov answered the clergy's questions.

The gathering was addressed by Archpriest Vasilii Zagreba, secretary of the diocesan administration, and other clerics.

The participants in the meeting unanimously adopted the text of telegrams to His Holiness Patriarch Pimen and K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, in which they expressed their love and devotion for the Mother Russian Orthodox Church and for the Motherland, their concern for the problems of defending peace, and witnessed their readiness to do their utmost to promote the sacred cause of preserving and strengthening peace on our planet. The gathering asked His Holiness Patriarch Pimen to bless their labours in the new year.

After the meeting, the clergy met with Metropolitan Vladimir once more. They discussed questions bearing on the forthcoming anniversary of the millennium of the Baptism of Russ, on the Church Rule and Church traditions, and on pastoral service. Vladyka Vladimir answered the clergy's questions and, on their request, spoke of the foreign institutions of the Moscow Patriarchate, the West European Exarchate among them.

On the following day, a response telegram from His Holiness Patriarch Pimen was received: "May the Lord help you in the cause of preserving peace and love for the Church and men. Patriarch Pimen."

Annual meetings of the clergy of the Rostov Diocese promote fraternal con-





The Volgograd Cathedral of the Kazan Icon of the Mother of God. Archbishop Pimen of Saratov and Volgograd receiving congratulations from the clergy on the 20th anniversary of his archpastoral service

tacts among clerics, they give an opportunity to exchange spiritual experience, and to discuss problems of parochial life as well as current political and peacemaking problems of our time.

**Saratov Diocese** On December 19, 1984, the Feast of St. Nicholas, the Archbishop of Myra in Lycia, the Miracle Worker, Archbishop Pimen of Saratov and Volgograd celebrated Divine Liturgy and led a moleben and, on the eve, officiated at All-Night Vigil before a great number of worshippers, in the Church of St. Nicholas in the town of Kamyshin, on the occasion of its patronal feast. After the Liturgy, the archpastor inspected the new baptistery and thanked the rector for his zealous pastoral service, and members of the church council for their care of the church of God.

On December 21, there was a meeting of the clergy of the Volgograd Church District. Before the meeting, the clerics of the Volgograd Church District made their Confession in the Volgograd Cathedral of the Kazan Icon of the Mo-

ther of God. Later Archbishop Pimen talked with the clerics on different questions of pastoral service. Following the report on the international situation presented by a lecturer from *Znanie* Society, the gathering saw a documentary "The Local Council of the Russian Orthodox Church of 1971". Representatives of the Old Believers, Lutheran, Baptist and Muslim communities of the Volgograd Region were also present.

On December 25, at the diocesan administration in Saratov, a meeting was held of the clergy of the Saratov Church District. In the morning the clergy confessed at the Trinity Cathedral Church. Then Archbishop Pimen talked with the clerics on the themes of Church parochial life and peacemaking. A documentary was shown on the Local Council of 1971.

On January 1, 1985, following Divine Liturgy in the Holy Trinity Cathedral Church, Archbishop Pimen of Saratov and Volgograd, assisted by the clergy of the cathedral, led the New Year Moleben.

On January 6, Christmas eve, Archbishop Pimen celebrated Divine Liturgy

in the Saratov Cathedral of the Descent of the Holy Spirit.

On January 7, in the evening, Vladyka Pimen officiated at All-Night Vigil in the same cathedral.

On January 8, the Synaxis of the Most Holy Mother of God, Archbishop Pimen celebrated Divine Liturgy in the Church of the Protecting Veil in the city of Engels. During the Liturgy, he preached on the significance of the Feast of the Nativity of Christ for moral perfection of Christians and then blessed the parishioners.

On January 10, it was the 20th anniversary of Archbishop Pimen's episcopal consecration. On that day, Archbishop Pimen celebrated Divine Liturgy, assisted by the clergy of the diocese, in the Cathedral of the Kazan Icon of the Mother of God in Volgograd. Clerics from distant parishes arrived to congratulate their archpastor and to assist him on this remarkable day. After the Liturgy, a thanksgiving moleben was conducted and "Many Years" was sung. Later a reception in honour of the jubilarian was given in the church house at the cathedral. It was attended by the officiating clergy, by N. G. Filipenko, chairman of the cathedral council; V. M. Lezhanov, chairman of the council of the Church of St. Niceta in Volgograd, and other persons. M. K. Prudnikovich, representative of the Council for Religious Affairs of the USSR Council of Ministers in the Volgograd Region, was also present.

#### **Volyn Diocese** *The archpastor's jubilee.*

On November 27, 1984, the Feast of St. Philip the Apostle, it was the 85th birthday of Archbishop Damian of Volyn and Rovno.

On the eve, a great number of believers filled the Cathedral Church of the Holy Trinity in Lutsk, where Archbishop Damian officiated at All-Night Vigil, assisted by numerous clerics who came from the parishes of the diocese to congratulate their archpastor.

On the feast day itself, Vladyka Damian celebrated Divine Liturgy in the cathedral church, assisted by Archpriest Adam Brovchuk, secretary of the diocesan administration, superintendent of the diocese and clergy of the cathedral. After a festal moleben "Many Years" was sung.



**Archbishop Damian of Volyn and Rovno celebrating Divine Liturgy on his 85th birthday, November 27, 1984, in the Lutsk Cathedral of the Holy Trinity**

His Holiness Patriarch Pimen of Moscow and All Russia sent a congratulatory telegram to the jubilarian. His Holiness awarded Archbishop Damian the Order of St. Sergiy of Radonezh, 1st Class. Telegrams were received from the members of the Holy Synod, from other bishops of the Russian Orthodox Church and from the clerics of the diocese.

From the clergy of the cathedral church and Volyn Diocese and staff members of the diocesan administration, an address of greeting was read out by Archpriest Adam Brovchuk, from the clergy of the Rovno Region—by Archpriest Petr Ustyanchuk, superintendent dean of the churches of the Rovno Region; from the Korets Convent of the Holy Trinity—by Hegumena Natalia; from the council and parishioners of the cathedral church—by its churchwarden, I. D. Yakovchuk.

Archbishop Damian expressed deep gratitude to His Holiness the Patriarch for his congratulations and the high award. He thanked all those who honoured him on his jubilee and wished them good health and many years of life.





Archpriest **Mikhail Petrovich Orlov**, Rector of the Church of the Icon of the Mother of God "The Sign" in Aksinyino, Moscow, passed away on November 3, 1984, after a long and grave illness.

He was born on September 23, 1904, into the family of a priest—Rector of the Dormition Church in Ostozhenka (now Metrostrovetskaya Street) in Moscow. From his youth Mikhail was fond of the Church of God, helping in the sanctuary, singing in the church choir and reading from the clerics. In 1946 he entered the Moscow Theological Seminary as a third-year student. In 1952 he graduated from the Moscow Theological Academy and was left at the academy as post-graduate student at the chair of patristics, while teaching homiletics at the Moscow Theological Seminary at the same time.

In 1954, he was ordained deacon. On July 21 of that year he was ordained presbyter by His Holiness Patriarch Maksim of Bulgaria. Later that year Father Mikhail was appointed to serve in the Church of the Resurrection (Voskresenie Slovyshcheye) in Nezhdanova Street, Moscow. In the subsequent years he served in other Moscow churches and since 1973 was the Rector of the Church of the Icon of the Mother of God "The Sign" in Aksinyino, Moscow.

From October 1965, Father Mikhail checked, with the blessing of His Holiness Patriarch Aleksey, sermons to be delivered by clergy of the Moscow churches in the

Patriarchal Cathedral of the Epiphany. He continued to fulfil this responsible obedience as long as he lived and shared lavishly his knowledge and experience with his brother priests.

For his zealous service of the Church of Christ Archpriest Mikhail Orlov was awarded the Order of St. Vladimir, 3rd Class, and also a mitre and granted the right to celebrate Divine Liturgy with Holy Doors open until the singing of Cherubical Hymn.

The funeral service for the departed was conducted in the Church of the Icon of the Mother of God "The Sign" by Archbishop Pitirim of Volokolamsk, assisted by numerous Moscow clergy, in the presence of a large number of parishioners.

Archpriest Mikhail Orlov was buried in the Novokuzminskoe cemetery in Moscow.

Archimandrite **Iosif** (secular name, Ivan Ivanovich Popovich), one of the oldest clerics of the Mukachevo Diocese, passed away on November 6, 1984, after a long illness.

He was born on March 23, 1902, in Transcarpathia. In 1924, he entered the St. Nicholas Monastery in the village of Iza, Khust District. In 1926-1931, was under obedience in the Russian Monastery of St. Panteleimon on Holy Mount Athos where he finished a school of icon-painting. On December 7, 1930, he was ordained deacon by Metropolitan Ierotheos on Mount Athos. In 1933, he was ordained hieromonk by Bishop Damaskin (Grdanichki; † 1969) of Mukachevo and Presšov. After that he served in parishes of the Mukachevo Diocese and from 1965 until his death he served as rector of the Ascension Church in the village of Vyshkovo-Shayan. Over the last 8 years of his life Father Iosif was the father confessor of the Khust Deanery.

For the many years of blameless service of the Church of Christ, he was elevated to the dignity of archimandrite by His Holiness Patriarch Pimen in 1983.

The funeral service was conducted in the Ascension Church by Bishop Savva of Mukachevo and Uzhgorod, assisted by diocesan clergy. Bishop Savva delivered a funeral oration.

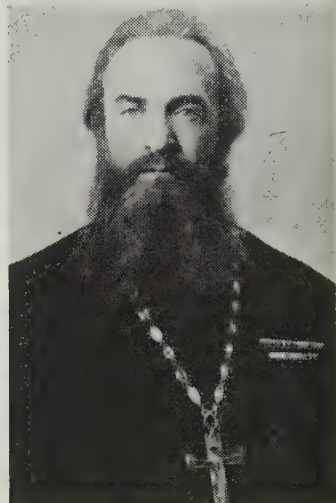
Archimandrite Iosif was buried

in the yard of the Ascension Church.

Archpriest **Ioann Serapionovich Favorsky**, a superannuated cleric of the Moscow Diocese, passed away on December 25, 1984.

He was born in 1901, into the family of a priest. In 1923 he graduated from the Kazan Institute of Agriculture and worked as an agronomist.

He fought in the Great Patriotic War, and, after having been wounded for the 8th time during the liberation of Czechoslovakia, was demobilized. He was decorated with several orders and medals, including the Order of Glory



and the Order of the Great Patriotic War, 1st Class. From 1946 to 1949 he studied at the Moscow Theological Seminary. In 1949 he was ordained deacon by Bishop Makariy (Daev; † 1960) of Mozhaisk, and in 1952—presbyter. He served in churches of the Moscow Diocese, his last place of service being the Trinity Cathedral in the town of Podolsk, Moscow Region. In 1972 he retired for reasons of health.

The funeral service in the Trinity Cathedral in Podolsk was conducted by Archpriest Petr Ilkevich, Superintendent Dean of the Podolsk Church District, with the clergy of the cathedral and clerics from other churches of the Moscow Diocese, friends of the late pastor in Holy Orders.

Father Ioann Favorsky was buried in the Podolsk cemetery.

# SERMONS

## On Purity of Heart

*Create in me a clean heart, O God (Ps. 51, 10)*

**A**lthough man cannot come to know Divine Being, those who live righteously here, on Earth, see God in their own heart, sensing His invisible blissful presence. With their corporal eyes they can also see certain signs of God's presence. Adam in paradise was pure in heart, and God appeared to him and spoke to him as Father. God also appeared to Abraham in the form of the Three Strangers, to Moses—in the burning bush, and to Elijah—in the soft blowing of the wind. However, in comparison to what the righteous shall behold in Eternal Life, such signs are shadows and images. *For now we see through a glass, darkly*, St. Paul the Apostle says, *but then face to face* (1 Cor. 13. 12). *Then we shall see him as he is* (1 Jn. 3. 2), witnesses the Holy Apostle John the Divine. How great the bliss of beholding God in His Glory is can be adjudged from the words of the Apostles who saw the Transfiguration of the Lord on Mount Tabor: *Lord, it is good for us to be here* (Mt. 17. 4). But how such bliss attained? Purity of heart is essential.

Attaining purity of heart requires a lifetime of labour, not stinting in one's efforts to reach the greatest and holy goal of unity with Our Lord, Who guides us on the road to Him His beneficent aid in the Sacraments of Baptism, Penance and the Holy Communion. However, while receiving grace, we must also labour ourselves, remembering that the attainment of the Kingdom of God requires effort, that *the Kingdom of God cometh not with observation* (Lk. 17. 20).

We acquire purity of heart by constantly being mindful of the fact that the Lord is always with us, He sees all, hears all, and knows about everything that is effected in our heart and

in the depths of our soul. He is the judge of our spiritual and corporal movements. One must spend a lifetime, says St. John Chrysostom, standing by the doors of one's heart and guarding it from everything that deprives one of the joy of communion with God. Keeping constant watch over the heart is an effective means of preventing sin. *Keep thy heart with all diligence; for out of it are the issues of life* (Prov. 4. 23), instructs the Word of God.

St. Pimen the Great says that when a vessel is heated by fire no insect can touch it, but when the vessel cools, insects freely alight on it. The same is true of man: while he is spiritually sober and watches his heart, no enemy can vanquish him.

The heart is cleansed through constant prayer. Prayer warms the heart and arouses reverent emotion—contrition over sins, and attracts grace, which cleanses and sanctifies it. "Christ, give me tears that will cleanse the filth from my heart," reads a church prayer. The heart of one who has sinned experiences shame and pain because it loses the ability to communicate with the Lord, but the tears of penance wash away the filth of sin. Those who weep over their sins know from experience that after such tears peace, tranquillity and joy come into the heart: the Christian with his spiritual eyes sees God, Who cleanses his misdeeds and shows him ineffable mercy. *A broken and a contrite heart, O God, thou wilt not despise* (Ps. 51. 17), says St. David the Prophet, who sorely mourned his sinning and laboured to cleanse his heart of sin.

Living according to the commandments of God helps cleanse one of sins. The more humility, mercy, lack of condemnation and patience in one's heart, the less despondency, cruelty and pride in it. The sorrows sent down to man



by Divine Providence burn the thorns of the passions, heal sinful diseases, destroy the tracks of sinful enjoyment in the heart, and remove the deep roots of sin.

The Lord Jesus Christ gives the highest image of a pure heart for man. St. Peter the Apostle gives witness of Him *Who did no sin, neither was guile found in His mouth* (1 Pet. 2. 22). The perfect purity of the heart of His Most Pure Mother was greater than that of anyone who lived on Earth. "O Pure Abode of God, Most Pure, with the Heavenly Host pray for me that I may go along the path of my life in purity"—this is how the Holy Church prays to Her in the Canon to the Holy Archangels and Angels. Saints imitated such perfect examples of spiritual purity as best they could.

The Saviour promised the highest reward to people with a pure heart: *Blessed are the pure in heart: for they shall see God* (Mt. 5. 8). To behold the Most Sweet Lord in Eternal Life, to worship Him in eternity is the loftiest property of man! However, on the path to this happiness, one who is pure of heart is allowed here, on Earth, to see God with one's spiritual eyes. From the life of the saints we know that sometimes during prayer they were visibly transformed; those looking upon them could not bear the light emanating from their faces. During such minutes the saints abided with their whole soul in communion with the Lord, with Whom they conversed in the depths of their

soul and Whom they saw with their pure spiritual eyes.

Like fertile ground, a pure heart engenders the virtue of humility, meekness, mercy and patience. We admire a blossoming garden, and we enjoy the aroma of flowers. All the more do we admire the spiritual beauty of those pure of heart.

Pure water does not have any filth in it; it refreshes one who is thirsty and the sky and the sun are clearly reflected in it. And a pure heart, like pure, unclouded water, reflects the spiritual Heaven; visible in it is the imprint of Divine beauty, the imprint of the Holy Spirit, the bearers of Whom righteous people are. There shines in a pure heart Divine Light, about which it is said that it *lighteth every man that cometh into the world* (Jn. 1. 9). A pure heart is like a fire that cleanses metal; it is even capable of regenerating a sinful soul and set it on the path of good.

A pure heart is a temple of God, and *the Spirit of God dwelleth in it* (1 Cor. 3. 16). To love God is peculiar to it. Our Lord Jesus Christ said: *he that loveth me shall be loved of my Father, and I will love, and will manifest myself to him* (Jn. 14. 21).

Great effort must be exerted by one who wants to cleanse his heart, but the reward is great: *they shall see God*. Let us together with the Psalmist constantly beseech God: *Create in me a clean heart, O God! Amen.*

Archbishop ANTONY  
of Chernigov and Nezhin

## An Earnest of Forgiveness

In the Name of the Father, and of the Son, and of the Holy Spirit.

**B**y the Creator's providence man has a need for communication with other people. When He created Adam, the first man, the Lord said: *It is not good that the man should be alone* (Gen. 2. 18), and he gave him a helper—his wife Eve. Divine will was the only measure which determined the life of the first people, and the primordial couple was in profound unanimity and complete unity. The paradisaical state of the first people continued until a hor-

rible catastrophe occurred—the sin of willfulness of the primogenitors entered the world. It brought disharmony into communication between people. Concern for oneself now emerged to the forefront. Selfishness clearly manifested itself even in paradise in the self-justification of the sinful primogenitors. Yes, I disobeyed the command given by Thee, Lord, Adam says, but what fault is it of mine? *The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat* (Gen. 3.

12). *The serpent beguiled me, and I did eat* (Gen. 3, 13) of the forbidden fruit, the wife says in justification.

The tragic element of self-love is not only that a person infected by this passion destroys the unity and community of people predetermined by God, but also that it brings people sufferings and misfortunes. To live according to one's own rules proceeding from a desire to be stronger and more powerful than others at any price means above all to impinge upon the interests of others and to disregard them. The well-being and happiness of some fall a sacrifice to the egoism of others. Tears, illnesses and sufferings are very often the consequence of someone's selfish actions.

Where is the answer: on the one hand, man has received from God the need for contact, on the other, as a result of the primogenitors' sin, contact frequently alienates people from one another and, therefore, from God?

Man would never have been able to find the answer to this unsolvable question if the Saviour had not come into the world and destroyed the power of sin with His Blood. Today we know that the sin of self-love can be uprooted and the world returned to its original unity and integrity only by the sacrificial love of people for one another, a love which the Lord taught us. This is the only road by which we can return to God.

Every day we pronounce the words of the prayer which Our Lord Jesus Christ Himself gave us: *And forgive us our debts, as we forgive our debtors* (Mt. 6. 12). This means that we will receive absolution for our sins on the mandatory condition that we forgive those trespassing against us.

The soul involuntarily becomes atremble when we focus on these words. Are we among those whom the Lord will absolve their sins? The soul trembles: do we have the right to utter the words of the Lord's Prayer, do they not sound sacrilegious coming from our mouth? Before the court of the conscience it is impossible to conceal that we do not

strive to free our neighbours of their debts to us, even though we wish to be free of our debts to God. The Holy Church has commanded us to repeatedly say the Lord's Prayer daily, so that we might see our soul in it like in a mirror: *And forgive us our debts, as we forgive our debtors*.

Our Lord Jesus Christ is ready to forgive us our sins, but He demands that we, too, humble ourselves and refrain from superiority over others that is mendacious, based on arrogance, and spurious. The Lord wants us to see in each person the image of God, which deserves attention and love.

The Lord wants us also, for the sake of our own salvation, to be merciful to those who have affronted or insulted us purposefully or inadvertently. There is no other way! And every time a protest is heard in the soul against reconciliation with an offender, when upon meeting him the words "I do not forgive you" are ready to be blurted out, let us stop and recall the words of the Lord's Prayer: *And forgive us our debts, as we forgive our debtors*. Let us recall the cautioning reproof of the Lord addressed to us: *O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?* (Mt. 18. 32-33). Let us realize how miserly the debts or errors of our neighbours are to us in comparison to our sins before God. Let us also think about the fact that the invaluable Blood of Christ was shed for each person. And if the Creator of Heaven and earth has not refused anyone His mercy, we must act likewise.

May our pure, holy life give us the right to utter: "And count us worthy, O Master, with boldness and unrebuked, to dare to call upon Thee, God of Heaven, as our Father, and say: Our Father... forgive us our debts, as we forgive our debtors." Amen!

Archpriest VLADIMIR KUCHERYAVY,  
instructor at the MTS



## On the 4th Sunday After Pentecost

In the Name of the Father, and of the Son, and of the Holy Spirit.



In today's Gospel lesson (Mt. pericope 25; 8. 5-13) we heard how a centurion from Capernaum came to Christ and asked Him to heal his servant. When Christ said: *I will come and heal him* (Mt. 8. 7), and wanted to go to Capernaum, the centurion stopped Him and said: *Lord, I am not worthy that Thou shouldst come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it* (Mt. 8. 8-9). Then Christ says: *...I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth* (Mt. 8. 10-12).

Let us picture events of almost two millennia ago. The Saviour is walking along the roads of Judaea and Galilee with a few disciples, preaching and manifesting signs of Divine grace. The Pharisees take Him to be a false prophet and a false teacher, saying that He is possessed of the devil and casts out devils through the power of the devils (Lk. 11. 15); they believe that He cannot be the Messiah because there cannot be a prophet from Galilee (Jn. 7. 52). Many of the common people listen to Him and cannot believe what He is saying: *I am the living bread which cometh down from heaven... Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you* (Jn. 6. 51, 53). Having fallen into temptation, many walk away from Him, thinking: how can one eat His flesh? How can He be bread that has come down from Heaven (Jn. 6. 41).

It is at this time of doubts and idle talk that Jesus is approached by the centurion, who has heard that He has special grace and the power to heal and forgive sins, and he beseeches Him to cure his servant.

The centurion's faith was pure and sincere. The Gospel lesson about the centurion teaches us to believe sincerely and boundlessly, too. However, the faith which the Saviour is talking about is not merely a world view, it is some mystical inclination of man's heart which cannot be expressed in words. Let us recall how Christ teaches us: *if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done* (Mt. 21. 21). All is possible for one who believes. This faith, as Paul the Apostle says, *is the substance of things hoped for, the evidence of things not seen* (Heb. 11. 1), i. e., some special power of vision, a special knowledge, which extends to the sphere of the invisible. Faith is not merely trust, but confidence. It cannot be based on analyses and logical judgement. Faith is a Divine Gift; a person fits the grace of faith in his heart. Receiving the Divine gift, he also receives strength, for faith is a great creative power. In faith one can even move a mountain (Mk. 11. 23). This was the faith, this was the gift that the centurion had, for he believed that if Christ only spoke the word He would cure his servant.

Many of us who consider ourselves believers do not have faith such as this. We do not search for true faith, we do not know real faith, we do not ask the Lord for this gift. The Lord says: *knock, and it shall be opened unto you* (Mt. 7. 7). And we must desire this Divine gift.

The gift of faith transforms a person, and everything is transformed around him. He begins to live in faith and immediately feels the bounds of life expanding, worldly things being suffused with profound spiritual meaning, and life acquiring a new purpose. All of us can do good—by our faith, our love, our prayer. So let us pray together for the sick, for all who are in trouble, for the well-being of our neighbours. And may it be done unto us from the Lord according to our faith, as it was to the centurion, to whom the Lord said: *Go thy way; and as thou hast believed, so be it done unto thee* (Mat. 8. 13). Amen.

Father VLADIMIR VOROBIEV





STS. PETER AND PAUL THE CHIEF APOSTLES

*16-century icon (central part), Novgorod*



MEETING OF REPRESENTATIVES OF THE RELIGIOUS COMMUNITIES  
OF MOSCOW DEVOTED TO THE 40TH ANNIVERSARY OF THE GREAT VICTORY

The Publishing Department of the Moscow Patriarchate, April 24, 1985



His Holiness Patriarch Pimen delivering a speech



Conference hall of the Publishing Department

MEETING OF THE CLERGY AND LAITY OF THE MOSCOW DIOCESE  
DEVOTED TO THE 40TH ANNIVERSARY OF THE GREAT VICTORY

The Dormition Church of the Novodevichy Convent, Moscow, April 25, 1985



The presidium of the meeting. In the centre—Metropolitan Yuvenaliy of Krutitsy and Kolomna



Meeting at the Dormition Church in session



THE FEAST OF ST. SERGIY OF RADONEZH  
AT THE TRINITY-St. SERGIY LAVRA  
July 18, 1984





INTERNATIONAL SEMINAR OF CHRISTIAN COMMUNICATORS  
DEVOTED TO THE 40TH ANNIVERSARY OF THE GREAT VICTORY  
AND TIMED TO THE 40TH ANNIVERSARY OF THE PUBLISHING DEPARTMENT

Moscow, March 21-22, 1985



His Holiness Patriarch Pimen delivering an address at the presentation to the Publishing Department of the Order of St. Vladimir, 1st Class. To the right—Archbishop Pitirim of Volokolamsk



centre: Archbishop Platon of Yaroslavl and Rostov, Archimandrite Georgiy, Hans Wolfgang (FRG) delivering greetings. Below: foreign guests at a stand with publications of the Moscow Patriarchate. His Holiness Patriarch Pimen and the participants in the seminar at the concert of ecclesiastical music





Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, with clerics and laymen at the monument to the hero-sappers, defenders of Volokolamsk, May 9, 1985

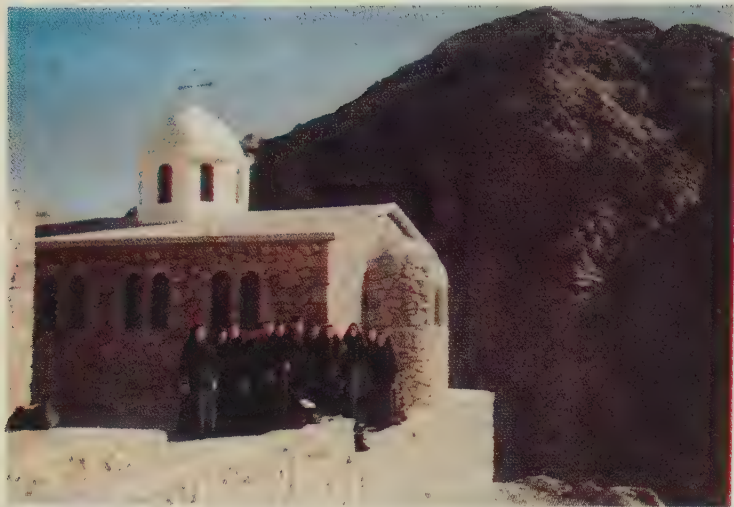


Metropolitan Sergiy of Odessa and Kherson with clerics and laymen of the Orthodox churches in Odessa and representatives of other religious communities laying a wreath at the Tomb of the Unknown Sailor in Odessa on May 9, 1985



Metropolitan Antony of Leningrad and Novgorod with clerics at the Piskarevskoe Memorial Cemetery in Leningrad, April 26, 1985

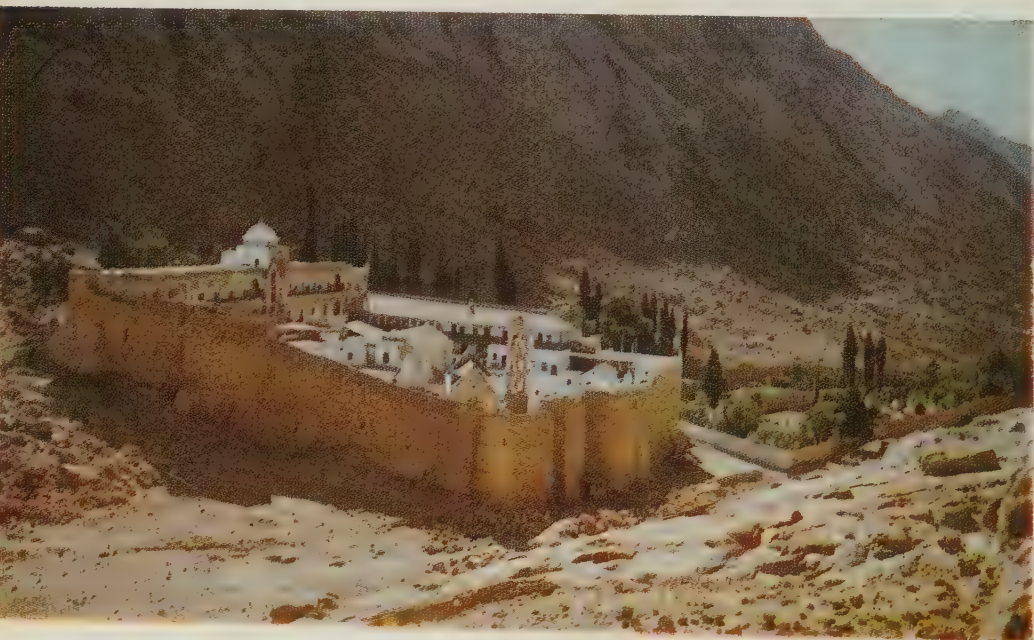




The church in the wilderness  
where St. John Climacus lived  
and worked. Mount Sinai  
September 1984



Nuns of the Gorneye Convent  
headed by Hegumenia Feodora  
at the shrine of St. Macarius  
in the Monastery of St. Macarius  
the Great. Egypt, Nitria  
September 1984



The Monastery of the Great  
Martyr St. Catherine at the foot  
of Mount Sinai

# PEACE MOVEMENT

CHURCH FOR SOCIETY

## International Forum for Peace and Security in Europe

Metropolitan Yuvenaliy of Krutitsy and Kolomna stayed in Belgium from February 26 to March 5, 1985, where he participated as a member of the Soviet public delegation in the International Forum for Peace and Security in Europe held in Brussels and Houthalen on February 28-March 3. Participating in the meeting were some 200 representatives from 25 countries of Europe, and also from the USA and Canada. The Soviet delegation was led by S. A. Shalev, member of the Central Committee of the Communist Party of the Soviet Union, member of the Presidium of the USSR Supreme Soviet, Chairman of the All-Union Central Council of Trade Unions. After the solemn opening of the forum at the Free University of Brussels on February 28, the delegates moved to the Houthalen Congress Centre, located 80 km. from the capital of Belgium, where the forum continued its work in four groups on the following themes:

- 1) Control of Armaments, Nuclear and Conventional Disarmament;
- 2) Enlarged Political and Military Confidence-Building Measures;
- 3) Regional Nuclear-Weapon-Free Zones; Belgian Proposal for a "Security Zone in Europe";
- 4) Economic Cooperation Between Eastern and Western Europe as a Factor of Detente and Confidence.

Reports of the four working groups are considered final documents. The Organizational Committee issued a Communique.

On February 26, Metropolitan Yuvenaliy participated in the divine service at the St. Nicholas Cathedral Church of the Russian Orthodox Church in Brussels, where he read the Great Canon of St. Andrew of Crete and exchanged greetings with Archbishop Vasilii of Brussels and Belgium.

On February 27, Wednesday of the 1st week in Lent, he celebrated the Liturgy of the Presanctified Gifts at the same cathedral.

In the evening of the same day Metropolitan Yuvenaliy attended a reception given by the Ambassador of the USSR to Belgium, S. S. Nikitin.

On March 2, Metropolitan Yuvenaliy, together with all religious participants in the forum, had a meeting with Vicar Bishop Paul Schreus of Hasselt, a delegate of the Bishops' Conference of Belgium to Pax Christi International (Roman Catholic Church).

On March 4, Metropolitan Yuvenaliy was invited to a meeting of the "East-West" group of the Walloon section of Pax Christi in Brussels where he had a talk with active members of the Roman Catholic peace movement in Belgium.

## CHRONICLE

A Soviet-Indian meeting of representatives of friendship societies of the USSR and India took place at the House of Friendship with Peoples of Foreign Countries in Moscow on April 3-4, 1985, to mark the 40th anniversary of the Victory of the Soviet people, under the motto "For Friendship and Cooperation between the USSR and India, for Peace against the Threat of Thermonuclear War". The participants heard and discussed a series of reports. Metropolitan Aleksiy Tallinn and Estonia, a Vice-President of the

USSR-India Friendship Society, took part in the meeting and presented a report: "Religious Workers in the Struggle for Peace". A communique and other documents were the outcome of the meeting. The Presidential Board of the Union of the Soviet Societies for Friendship and Cultural Relations with Foreign Countries, and the Executive Committee of the USSR-India Friendship Society gave a grand reception in honour of the participants in the meeting at the House of Friendship on April 3.



## MEMORIES OF THE WAR YEARS

The perfidious attack of Hitlerite Germany on the Soviet Union fell as a heavy blow on the people of this country. All our Orthodox believers were gripped with one powerful surge of patriotism that inspired them to feats of courage in the struggle with the savage foe. In reply to calls of their arch-pastors and pastors, the clergy and laity spared no effort in defending their Motherland.

On the very first day of the war, the Primate of the Russian Orthodox Church, the Patriarchal Locum Tenens, Metropolitan Sergiy of Moscow and Kolomna, issued a special message to the pastors and faithful.

"Our Motherland has come under the attack of fascist bandits..." said the message. "But this is not the first time that the Russian people are submitted to such trials. With God's help, they will see the enemy forces in the dust this time too. Our forefathers did not lose heart even in worse situations, because they were mindful not of their personal dangers and advantages, but of their sacred duty to their Motherland and their faith, and they always emerged victorious... Our Orthodox Church has always shared the lot of the people. She bore the trials together with the people and rejoiced in their successes. Neither shall she foresake her people now. She is bestowing a Heavenly blessing also on the forthcoming national feat.

"We, more than anyone else, should be mindful of Christ's commandment: *Greater love hath no man than this, that a man lay down his life for his friends* (Jn. 15. 13). The Lord shall grant us victory".\*

Inspired by the appeal and blessing of the Primate of the Russian Church, the Orthodox believers together with all people of this country joined the national war effort—some fighting on the battlefield, others working at war plants.

The hearts of the people were filled with a lofty spirit of patriotism. In No-

vember 1941, Metropolitan Sergiy issued another message, entitled "The Hour of Victory is Near". It said: "It is heartening to realize that the seed sown by our Patriarchate is yielding an abundant crop. Quite recently we appealed to the flock, arousing their patriotic feelings, and now patriotism has surged against the enemy as a crushing tide and the hour is near when it will sweep the brown blight off the face of the Earth. It is heartening to know that the parishioners of many churches launch fund-raising campaigns for strengthening our Motherland's defences.... The matchless beauty of the feat of our valiant warriors is in that they lay down their lives not only for their own sake but also for the sake of other nations that have fallen for the time being under the fascist yoke."

The war went on. In the temporarily occupied cities and villages the fascist invaders dealt with defenceless civilians with utmost and ruthless savagery. They destroyed churches and persecuted patriotically-minded clergy.

In a message addressed to the people on the territory occupied by the Germans issued in January of 1942, His Beatitude Metropolitan Sergiy wrote: "What our Red Army is witnessing now in the cities captured back from the Germans is so terrible that one cannot help feeling concerned for you. Churches have been demolished. For example, the famous church in New Jerusalem, a unique monument of church architecture of its kind has been blown up.... They have blown up the ancient cathedral in Mozhaik. A great many churches have been destroyed. Churches, hospitals and other charitable and cultural institutions have been put to the fire.... There are people in your parts who are prepared to sacrifice their ease and comfort, their well-being, and even their life in the name of their loyalty to the Church and their Motherland. Rumours about the feats of partisans have also been reaching us, providing a no small source of inspiration for the nation-wide war effort. Let your local partisans be for you not only an example and encouragement, but also an object of constant care. Remember that any service done to a partisan is a service done to your Motherland and

\* Messages of His Beatitude Metropolitan Sergiy are quoted from: **The Russian Orthodox Church and the Great Patriotic War: Collection of Church Documents**, Moscow Patriarchate Publication, Moscow, 1943.



Archpriest Nikolai Arkhangelsky, of the Holy Trinity Cathedral Church in Saratov, veteran of the Great Patriotic War (1984)



Nikolai Arkhangelsky during the Great Patriotic War, 1944

one more step towards your own liberation from fascist captivity..."

The fascists took away the texts of these messages of Metropolitan Sergiy and those who concealed these priceless documents were severely punished. According to the order issued by the SS Obergruppenführer Heydrich on August 16, 1941, "upon the capture of Moscow, the Patriarch... Sergiy should be arrested and all his archive materials confiscated" (*New Times*, 1981, No. 49, p. 28).

In December 1942, Metropolitan Sergiy issued another appeal to the archbishops, pastors and parishes, urging them to raise funds for a tank column which was to be built on Church money and named after Dimitriy Donskoi. Thousands and thousands of donors responded to that appeal, and a total of more than 6 million rubles was raised. The parishioners of Saratov alone donated 350,000 rubles.

After the demise of His Holiness Patriarch Sergiy († 1944), the patriotic efforts were directed by his successor—the Patriarchal Locum Tenens, Metropolitan Aleksey of Leningrad and Novgorod, who later became the Patriarch of Moscow and All Russia. His closest as-

sociate and active champion of the patriotic movement was Metropolitan Nikolai of Kiev and Galich, Exarch to the Ukraine. The two hierarchs issued fresh patriotic appeals to the flock and also to the Orthodox who languished under the fascist occupation in the western regions of our country and also in Czechoslovakia, Romania, Greece and other European countries. These messages called for fighting to the victory, firmly relying on God.

On the territory of the Saratov Diocese vigorous patriotic work was in progress during the war and involved all the Orthodox—from hierarchs to rank-and-file parishioners. Bishop Andrei (Komarov) of Saratov and Petrovsk (December 1941—October 1942) preached sermons in which he inspired believers to fight the enemy. Another hierarch, Bishop Grigoriy (Chukov) of Saratov and Stalingrad, called in his sermons (October 1942—May 1944) for selfless work in the rear and heroism on the battlefield. An example of lofty patriotism was set by the spiritual exploit of Bishop Paisiy (Obraztsov) of Saratov and Stalingrad, and later of Saratov and Volsk (November 1944—January 1947). Clergymen in churches



everywhere were offering up prayers to the Lord for our victory, and urged the faithful to spare no effort in praying and working for the good of our Motherland.

Finally, the guns of the war went silent, and the Banner of Victory shined over the world. Our people started rebuilding their devastated cities and villages and the national economy of our Motherland was being restored.

And now the Russian Orthodox Church is solemnly marking together with all our people the 40th anniversary of Victory.

It is with profound emotion that the veterans of the war now recall the grim and hard war years. Archpriest Ioann Yarovoi (Volgograd Deanery), then a young man, fought at the Leningrad Front. He recalls: "The command gave me an order to blow up the railway truck on no man's land. At night, under whistling enemy bullets, I crawled through knee-deep snow to the railway line. I accomplished my mission, and thanks to that the enemy, who had driven a wedge into our defences, was forced to retreat, leaving the railway in our hands. I got the medal 'For the Defence of Leningrad'."

At the start of the war Archpriest Anatoliy Shumov, rector of the church in Balakovo, then a young man, was in a partisan detachment. He recalls how the Dergachev District Party Committee of the Saratov Region ordered the partisans to make sharp spikes and place them on the road used by German convoys of trucks. The spikes punctured the tyres of enemy vehicles, forcing them to stop and creating havoc on the road. This offered our artillery a chance to hit them. "In front of my eyes scores of enemy vehicles were put out of action," Father Anatoliy recalls.

Archpriest Nikolai Arkhangelsky, of the Trinity Cathedral in Saratov, also a young man then, took part in the fighting in Hungary. He recalls: "In March 1945, the German command on the Southern Front made a desperate attempt to check the rapid advance of the Soviet troops. To achieve this, the Germans concentrated a formidable force of 11 tank divisions in the area of Lake Balaton, south-west of Budapest, which was to launch a crushing surprise strike at our advancing units. But

the enemy plan was anticipated, and our tank units under the command of Marshal F. I. Tolbukhin were ready for the enemy. A bitter battle began which I shall never forget. A torrent of armour streamed in a head-on attack on the torrent of the same kind streaming in the opposite direction. There was deafening screaming of metal, and then the artillery went into action. Our aircraft roared overhead. As a result, the fascist force was smashed and soon after our troops liberated a total of 350 towns and villages, and Hungary left the fascist block. Its army went over to our side. The liberation of Austria started. I especially remember one episode: fighting in Austria, we had to fire at point-blank range at German tanks that had broken through our lines. The battery where I was the commander of the first gun, put out of action a total of five enemy tanks, one after the other. Not one of the fascist tanks reached our territory. We fought with a firm confidence that the enemy will be smashed and that is why we emerged winners." Archpriest Nikolai Arkhangelsky was decorated with the medals "For Military Merits", "For Victory over Germany", "For Taking Budapest", "For Taking Vienna".

Mikhail Antipov, now deacon serving in a church in the town of Rtishchevo, fought with troops of the 4th Ukrainian Front. He remembers in particular the battle for the town of Krymsk in which he was wounded. He later rejoined his unit, was wounded again, and then fought for the liberation of the Western Ukraine. In the fighting in the Carpathians he was wounded a third time. "When I got to hospital the third time," the veteran recalls, "I was treated by a wonderful doctor, Vyacheslav Ostrovidov. He showed great concern for the wounded and spared neither time nor effort trying to help them. In the subsequent years doctor V. Ostrovidov became a priest and served for some time in the Saratov Diocese." Deacon Mikhail Antipov has fond memories of Captain Gavriil Ovcharenko, who directed some of the most complicated operations and always won. Subsequently he became protodeacon. Deacon Mikhail Antipov recalls that he met Victory Day in the town of Stefen. The joy of victory was so great that some of the soldiers greeted each other with the words



Father Mikhail Yutkin, of the Saratov Cathedral of the Descent of the Holy Spirit (1985)



Mikhail Yutkin during the Great Patriotic War (front row, centre)

Christ Is Risen!". Deacon Mikhail Anov is decorated with the medals "For Bravery" and "For Victory over Germany".

The warden of the St. Nicholas Church in Volgograd, Vladimir Moiseyevich Lezhanov, recalls: "I volunteered for the front in 1941, served in an artillery unit and took part in the Battle of Stalingrad. Our unit fought its way to the Crimea and took part in the liberation of Sevastopol and in crossing the Sivash. At that time I was a crew commander. There were only two of us left alive: the gun-layer and I. In one engagement our battery knocked out 12 enemy tanks, for which I was decorated with the Order of the Red Star. Then I fought at the 1st Baltic Front and was shell-shocked while liberating Königsberg. Now I am an invalid of the Great Patriotic War."

Father Mikhail Yutkin, of the Cathedral of the Descent of the Holy Spirit in Saratov, recalls: "When I completed the 8th grade at school in September 1941, I was called up into the Red Army and continued to serve until June 1947. I was a private of the 38th Guards Rifle Division. In December 1942, our division broke the enemy defences near the Don, crossed it to the north of Roslavly and secured a good beach-head on the western bank, capturing a lot of enemy military equipment and prisoners. Soon after, I was wounded. When I returned to the trenches, I served in the artillery and in the summer of 1943 fought in the Battle of the Kursk and Igorod Bulge. On June 5 I put out of

action a German "Tiger" tank and was decorated with the medal "For Bravery". In July 1943, when we were crossing the Donets, I was wounded again. From hospital I was sent to serve as signal man. I cannot describe our elation when we heard the news of the victory. I wish there would be no more wars anywhere."

Archpriest Petr Borkovsky, of the Trinity Cathedral in Saratov, recalls: "Because of my weak eyes, I was sent to an auxiliary unit attached to an artillery regiment in the town of Volsk, but decided instead to go to the fighting front. I was joined by a friend of mine by the name of Bogomazov. In the town of Atkarsk, we missed our train, reported at the local military commandant's office and asked to be sent to the front. We were sent to the 52nd Rifle Regiment for training. In September 1943, I was sent to the Byelorussian Front and joined the 856th Rifle Division. The front commander was K. K. Rokossovsky. I took part in defensive battles there until December of 1943, when I was shell-shocked. When I recovered, I was sent back to the front. Because of my deteriorating eyesight (the result of the shell shock) I was sent to a slag concrete factory in Kharkov. It was there that I met the joyous Victory Day."

Hypodeacon Aleksei Stepanovich Kalyaev, of the Trinity Cathedral in Saratov, volunteered for the army in January 1943 when he was only 17. He was enlisted into the 63rd Rifle Division. In fighting at Smolensk he was wounded.



From hospital he went back to the trenches and was wounded again. After recovery, he was sent to the front again and fought for the liberation of Narva, Riga, Tartu, Gdansk, Königsberg and many other cities. He was decorated with several medals and received several citations.

Hypodeacon Dimitriy Andreyevich Tolstoy, of the same cathedral, was called up into the Red Army in 1941. He saw action near Smolensk and Elnya and was awarded medals "For Bravery". He was wounded by a mine splinter and after recovery sent to the 2nd Ukrainian Front where he was wounded again. After a spell in hospital, he was sent back to the front, this time to Lithuania, where Marshal L. A. Govorov was in command. There he received two more medals "For Bravery".

The third hypodeacon of the same cathedral, Mikhail Kirillovich Porkhunov, was called up in January 1943 and sent to the 72nd Reserve Regiment, into a mortar unit. Half a year later he was transferred to the 77th Rifle Regiment, to an anti-tank squad. In 1944 he was wounded, and, after hospital, sent to the 5th Anti-Aircraft Reserve Regiment in which he served until December 1945. Was decorated with the medal "For Victory over Germany".

There are many such war veterans in the region of Saratov and Volgograd, including Archpriest Filipp Kolesnikov, father confessor of the Saratov Deanery and Rector of the Church of the Exaltation of the Cross in Khvalynsk; Father Feodor Mikhailin; Father Ioann Startsev; Father Vladimir Dunaev; Archpriest Vasiliy Susin; Father Petr Merenov; Deacon Feodor Kubantsev and also many members of church choirs, church councils and parishioners. They all recall with great feeling their war years, prayerfully remember those who died a hero's death and did not live to see the radiant Victory Day. In churches of the diocese, the faithful are constantly praying for the repose of the souls of the war dead, their relatives and friends. For them the words of the supplication: "Make, O Lord, their memory to be eternal" take on an especially solemn and majestic ring.

In keeping with the tradition, on Victory Day the clergy of the Hero City of Volgograd conduct in its churches thanksgiving molebens in the presence

of large numbers of believers which are followed by panikhidas for the warriors who died on the battlefield.

Hundreds of thousands of officers and men gave their lives in fighting on the land of Stalingrad for our victory, freedom and for life itself, against slavery and death. Fighting shoulder to shoulder against the fascist blight were Orthodox, Catholics, Muslims and Protestants, people of different nationalities, including Russians, Georgians, Ukrainians, Kazakhs, Armenians and Tartars. They shed their blood together and many of them died together on the battlefield. "Eternal Memory" to all of them! And those of them who lived to see Victory Day also celebrated it together.

The great exploit of the Soviet people in the last war is of world-wide importance and is arousing profound respect and admiration of nations. Hundreds of foreign tourists are streaming daily into the Hero City of Volgograd. They come to see its landmarks and sites of military glory. They visit its churches and get acquainted with the local Church life. They leave entries in visitors' books, reading: "These words are in remembrance of the heroes of the Battle of Stalingrad, who fought for their homes and their country, and thanks to whom peace was brought to Earth. At this time of peace we have found friends and brothers Christians in Volgograd, whose hospitality gave us joy and happiness. We shall carry all through the world the message that here we have found brothers." It was written by the President of the World Baptist Alliance, Dr. Duke McCall.

A professor of social sciences, Mr. Gojordo, of Santiago, Chile, wrote: "It was wonderful to have spent at least a few minutes together with the Christians of this historic and heroic city. May peace and prosperity be preserved in it as the award for your faith."

Dr. Dora de Arce Sergio of Cuba, an active member of the Christian movement for peace, wrote: "The visit to your remarkable city has left an indelible impression upon us, aroused admiration with your great history. Your city is an envoy of peace and friendship."

Another entry reads: "A group of pilgrims from the FRG, members of the Pax Christi International came to Vol

ograd for repentance, reconciliation and peace."

The Mayor of Coventry, England, left an entry on behalf of his city's delegation, expressing their profound gratitude for the wonderful and cordial welcome accorded them in Volgograd. They were very happy to learn that the city cathedral is actively participating in the work for world peace and is also working to promote the ties of peace and friendship between Volgograd and Coventry, the two twin cities. He wrote that he was most impressed with everything he saw on that visit.

A group of Japanese Buddhists wrote: "It was a great honour for the friendly delegation of Japanese Buddhists to visit your Cathedral of the Descent of the Holy Spirit. This visit has left a deep impression. Ours are different religions, but we share the efforts for peace of the Russian Orthodox Church."

Dr. Carl Soul, of the Methodist Church in the USA, who visited Volgograd at the head of a 45-strong delegation, wrote in the visitors' book that as American humanists and Christians, they dedicate their lives to working for peace and especially for disarmament in the USSR and the USA. He also wrote that they were happy to have such a strong ally in the person of the Russian Orthodox Church.

Foreign visitors make such entries following their visits to the churches

of Volgograd and its historic sites commemorating the heroism of the city defenders in World War II, such as the Mamai Kurgan, the History Museum, the "Battle of Stalingrad" panorama and also the planetarium with its showings of documentaries about the historic Stalingrad Battle. They lay wreaths at the eternal flame before the Obelisk to the Heroes and say: "May there be peace on Earth!"

During the days preceding the anniversary celebrations there were jubilee meetings of clergy in Saratov and Volgograd called by Archbishop Pimen of Saratov and Volgograd. The participants heard lectures on the Great Patriotic War of 1941-1945 and war veterans among the clergy shared their reminiscences.

Peacemaking effort in the Saratov Diocese also takes the form of contributions to the Peace Fund made by the parishes, clergy and laymen. In 1984 they amounted to more than one and a half million rubles.

The Orthodox Christians of the Saratov and Volgograd Diocese, headed by the clergy, are offering prayers to God for peace the Soviet country has enjoyed for the past 40 years thanks to the efforts of our state and the labours of our Church. May peace also triumph forever on the whole of our planet.

**Archbishop PIMEN**  
of Saratov and Volgograd

## **Celebration in Volokolamsk of the 40th Anniversary of the Great Victory**

On May 9, 1985, Archbishop Pitirim of Volokolamsk celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in Vozmishche near Volokolamsk. The archpastor was assisted by the local clergy. Among the congregation on that day were many of those who had seen off their husbands and sons to fight the enemy in the terrible days of the war and also those who actually fought in its battles. Attending the Liturgy were staff members of the Publishing Department of the Moscow Patriarchate and students of the Moscow theological schools.

After a thanksgiving moleben, Vladyslav Pitirim delivered an exhortation in which he noted the contribution of the inhabitants of Volokolamsk to defeating

the Nazi invaders and congratulated the parishioners on the Order of the Patriotic War, 1st Class, their city had been awarded.

Later in the day, Archbishop Pitirim, accompanied by the clergy and laity of the Volokolamsk Deanery, students of the Moscow theological schools led by the MTS assistant rector, Archimandrite Venedikt, and staff members of the Publishing Department, laid wreaths at the war memorial in Dubosekovo, the memorial to soldiers of General Panfilov's Division in the village of Nelidovo and also at the memorial to heroes field engineers which stands on the roadside where the highway from Moscow enters the city.

G. G.



## International Conference of Scientists and Religious Leaders in Bellagio, Italy

From November 19 to 23, 1984, a conference organized by the International Council of Scientific Unions (comprising national academies of sciences and scientific associations) and by the Inter-Faith Academy of Peace took place in Bellagio, Northern Italy.

The conference discussed the theme: "Nuclear War: Its Consequences and Prevention". Its purpose was to provide an opportunity for scientists and religious leaders to exchange views on the theme, to analyze once again existing conceptions and, on the basis of scientific and religious presumptions, to come forward with an initiative promoting the lessening of international tension. Particular attention was paid to the disastrous consequences of nuclear exchange.

The delegates, both scientists and religious leaders alike, were of the opinion that the production of new expensive systems of space armaments would be a dangerous factor of political and military destabilization.

The conference decided to speak for considerable reduction of nuclear arsenals.

Well-known scientists from different countries, including the five nuclear powers, and a group of leading theologians participated in the conference.

The Soviet delegation included: Academician G. K. Skryabin, Chief Scientific Secretary of the USSR Academy of Sciences (head of the delegation); Archbishop Kirill of Vyborg (now Archbishop of Smolensk and Vyazma), Rector of the Leningrad Theological Academy and Seminary; Academician R. Z. Sagdeyev, Director of the Institute of Space Exploration and Research of the USSR Academy of Sciences; A. A. Koshin, D. Sc. (Hist.), Vice-President of the Institute for US and Canada Studies of the USSR Academy of Sciences; S. N. Isaev, member of the Administrative Board for External Relations of the USSR Academy of Sciences.

### STATEMENT

The threat of nuclear war and the hope for its prevention have become fundamental moral and political challenges to all of humankind. They cannot be dealt with primarily as problems for scientific and technical manipulation. The building of more nuclear weapons and the improvement of their technical sophistication are not the path to global security. There is no hope that a technical "breakthrough", such as weapons systems in space, will provide clear superiority or significant protection.

The world nuclear arsenal is already sufficient to destroy our global civilization. Substantial cuts in that arsenal could have powerful and desirable psychological and political effects.

In the search for effective means of escape from the threat of nuclear disaster, it is important to begin with the necessity for fundamental changes in international relations, especially in the relations between the Soviet Union and the United States.

Facing this reality is made more ur-

gent by the continuation and acceleration of the nuclear arms race. In addition, recent scientific analyses strongly suggest that, apart from its other hideous and unmanageable consequences, a nuclear war could set in motion calamitous climatic and other environmental changes over large areas of the globe and attendant ecological disasters.

The whole world must be aroused, peoples and leaders, to a realization that the future of the human species and of the plant is imperilled by the threat of nuclear war and by the possibility that in some circumstances one of the results may be what has come to be called nuclear winter—cold and darkness around the world caused by the spread of smoke and dust.

Constructive and mutually acceptable steps are urgently required to reverse the morally indefensible drift toward those disasters.

The immediate and long-term consequences of a nuclear exchange could bring such vast destruction upon the peoples of the world as to constitute a

unprecedented, planet-wide catastrophe. Countries distant from the nuclear target areas could also face disaster. Much of the world would be threatened by crop failures, unparalleled famine, mass starvation, and widespread uncontrollable epidemics.

Nuclear war is a danger so horrible for all of humankind that we must renew and reinvigorate the search for generally acceptable solutions for reversing the arms race. Our central purpose and proximate endeavour must be to reduce international tensions (particularly between the Soviet Union and the United States), to develop more effective cooperative efforts for dealing with our common human problems and interests, and to bring a greater measure of justice and peace to the whole world.

This statement is made by an ad hoc group of scientists and religious leaders who have met over a period of five days at Bellagio, in Northern Italy, to deliberate about these matters. We

have gathered at the invitation of the International Council of Scientific Unions and the Inter-Faith Academy of Peace. We come from a broad range of nations (including the five major nuclear powers: China, France, Great Britain, the Soviet Union and the United States), major world religions, and a variety of scientific and professional disciplines. We have found in our extraordinary diversity sources of stimulation, challenge, and broadening of vision of our several and shared responsibilities. We believe that those who approach these issues from positions rooted in these assorted disciplines, national loyalties and belief systems have much to say to each other. We need to draw upon these many types of knowledge and skills. Science and religion can and must continue mutually to support the quest for a just and peaceful world. It is hard and necessary work to which we commit ourselves with conviction and hope.

## COMMUNIQUE

### of the Second Meeting of the Asian Christian Peace Conference

Amagi Sanso, Japan, October 15-19, 1984

The meeting of the Asian Christian Peace Conference was held at the Amagi Sanso Baptist Convention Centre near Tokyo, from October 15 to 19, 1984, under the chairmanship of the President, the Rev. Prof. Russell Chandran of India. Sixty participants, delegates, fraternal colleagues, observers and staff from twelve countries in the Asian and Pacific region, met to discuss the theme "Set Asia Free for Peace with Justice and Dignity for All" (Ps. 89. 14: *Justice and judgement are the habitation of the throne: mercy and truth shall go before thy face*). A special highlight of the meeting was, firstly, the presence of a delegate from the People's Republic of China, and, secondly, the presence of the international leadership of the Christian Peace Conference, who brought their greetings and participated in the discussions.

Participating in the meeting was also Chairman of the CPC Continuation

Committee, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

The main address on the theme of the Assembly was given by Father Tissa Balasuriya of Sri Lanka on the subject of: "Christ Calls—Peace with Justice in Asia". Father Balasuriya, Asian Coordinator of the Ecumenical Association of Third World Theologians, in his stimulating analysis of the Asian reality, highlighted that in much of the Church's theological reflection, it was sadly out of touch with the agony the millions in Asia have to face as part of their daily existence. He called the Church to a new understanding of her mission in the Asian situation and challenged the Conference to set new directions for a grass-roots Asian theology, inspired by a better appreciation of the life and teaching of Jesus and of the early Church. Part of that new direction was an adequate comprehension of the place of all the major religious traditions and secular ideologies within the Asian context.

The conference was further addressed under three sub-themes: "Total Ban on



Nuclear Weapons Leading to Disarmament", "War on Poverty in Asia—The New International Economic Order", and "Promoting Justice in Asia—the New International Information and Communication Order".

Mrs. Ayako Sekiya, former President of the YWCA and presently the Vice-Chairman of the National Council of Churches in Japan, addressing the theme of the need for a total ban on nuclear weapons and speaking passionately out of her personal experience, said that the Christian Churches must oppose every form of the manufacture, deployment and use of nuclear weapons, following the decisions and resolutions of the United Nations. She emphasized the need for people to become fully aware of the utter devastation of personality, property and meaning to life, that comes from the use of nuclear weapons.

Dr. George Matthew, of the Christian Institute for the Study of Religion and Society in New Delhi, emphasized that the countries of the Third World are caught in a "debt trap" with the economic disabilities placed on them through their dependence on international financial institutions such as the International Monetary Fund and the World Bank.

The New International Economic Order proposed by the United Nations has been consistently sabotaged by international vested interest, and thus there was the necessity of Asian and other Third World debtor nations to coordinate their approach on the basis of a humanistic perspective.

Dr. Keith Suter, General Secretary of the Commission on Social Responsibility of the Uniting Church in Australia, and Australian President of the United Nations' Association, took the conference on a journey of frightening insight into the technology of world communications as we approach the 21st century. One of the central themes of this technological revolution was the increasing ability of Japan and the United States to control the flow of print, video and satellite information to the detriment of the nations of Asia and other countries of the Third World, not technically or economically independent enough to control their own information sources and information distribution. There was a heavy responsibility

on all Christians, regardless of where they lived in the world, to become more aware of what was taking place, and seek to involve the religious community in the creative use of the new information systems.

The conference heard regional reports which revealed the wide variety of national situations with regard to the struggle for peace with justice. These reports were highlighted by the passionate intensity of the struggle that many members of the CPC are daily involved in, in their witness for the sake of Jesus Christ.

For some, it was not easy to express simply the immense complexities that formed the actual daily life of their respective nations. It became increasingly obvious the immense personal cost that is involved for those who dare to take the call of Christian Discipleship seriously in the Asian setting.

It was clear that there had to be a stress on the urgency of preventing nuclear war and the elimination of nuclear arms; the dissolution of military alliances and bases, and a deeper commitment to the struggle for non-alignment and independence; and support for the 1984 Tokyo Declaration by the World Council Against A and H-Bombs.

Three working groups were held within the sessions of the conference, which in a detailed way dealt with the themes of: "The Process of Reconciliation of Asian Countries"; "Militarism"; and "Peace Issues in Relation to the Plurality of Religions".

During the conference there was the election of a new President of the Asian Christian Peace Conference, Mr. Abraham Thampy of India. The Rev. Teruji Hirayama was re-appointed as the Vice-President and Rev. Christie Rosa as Secretary. The retiring President, Prof. Russell Chandran, was given warm encouragement in the proposed setting up of an Asian Christian Peace Research Institute, to examine in detail the unique struggles for Christian witness in Asia.

The Asian Christian Peace Conference was deeply indebted to the Japanese Christian Peace Association and the Japanese Christian Peace Exchange Committee, for the excellent hospitality and extensive local organization. Members of the conference had the opportunity

ity of visiting several places of historical interest and enjoyed a dinner held in honour of the participants at Hakone. The presence of so many Asian Christian Church leaders in Japan, was given wider exposure through extensive preaching and speaking engagements throughout Japan, on Sunday, October 21—United Nations' Sunday.

The key trend emerging from all the deliberations was the need for continually working out the implications of the Gospel of Peace, revealed through the love of Christ in the Asian situation.

Bishop Karoly Toth, President of the International Christian Peace Confer-

ence, indicated that in dealing with the implications of the Gospel ideas, the process had to be typified by analysis, dialogue and hope-generation, inspired by the Spirit of Christ. This was further emphasized in the opening and closing worship, held each day of the conference, and additionally resulted in the adoption of a document entitled, "Asian Realities", and an Open Letter addressed to the Churches of Japan.

The meeting of the Asian Christian Peace Conference in Japan has provided a wealth of information and reflection as input for the VI All-Christian Peace Assembly to be held in Prague from July 2 to 9, 1985.

## Meetings with the Leadership of the International Fellowship of Reconciliation

On October 23, 1984, at the Soviet Peace Committee a meeting was held with the leadership of the International Fellowship of Reconciliation (IFOR), a religious pacifist organization which numbers 120,000 individual members in 23 countries of Europe, Asia, Africa, America, Australia and Oceania. The organization pays considerable attention in its activities to the questions of cessation of the arms race, of disarmament, of peaceful settlement of international conflicts, decolonization, human rights and education for peace. The International Fellowship of Reconciliation is a member of the International Peace Bureau, it cooperates with Pax Christi International, the Commission of the Churches on International Affairs of the World Council of Churches and other international peace organizations.

The delegation arrived in the USSR at the invitation of the Soviet Peace Committee. The relations between these two peace organizations have intensified notably after the World Conference of Religious Workers (Moscow, May 1982) in which representatives of the International Fellowship of Reconciliation participated.

The delegation consisted of Ms. Diana Francis (Great Britain), President of the International Fellowship of Reconciliation, an active participant in the campaign for nuclear disarmament, involved in the mass action in Green-

ham Common; Mr. James Forest, General Secretary of the International Fellowship of Reconciliation; Ms. Margareta Ingelstam, president of the Swedish branch of the organization, who arranges the TV programmes in Sweden on the problems of the struggle for peace and education for peace.

The guests were received by D. F. Mamleyev, deputy editor-in-chief of the Sovetskaya Kultura newspaper, a member of the Soviet Peace Committee, Secretary of the Board of the Soviet Peace Fund, Vice-Chairman of the Public Commission of the Soviet Peace Committee for Liaison with Religious Circles for Peace. Present at the meeting were Yu. A. Zamoshkin, Doctor of Philosophy, chief of a department at the Institute of the US and Canada Studies of the USSR Academy of Sciences; O. I. Velichko, Candidate of History, a senior researcher of the Institute of International Working Movement of the USSR Academy of Sciences. Participating in the meeting also were staff members of the Department of External Church Relations N. S. Bobrova and Protodeacon Vladimir Nazarkin who conveyed greeting to the guests from Metropolitan Filaret of Minsk and Byelorussia, Chairman of the Public Commission of the Soviet Peace Committee for Liaison with Religious Circles for Peace, and told them about peacemaking activities of the Russian Orthodox Church, about women's participation in



Church life and about the Church's ministry for peace and justice. They discussed a concept of non-violent actions as ways and means for solution of political problems.

The leaders of the International Fellowship of Reconciliation expressed their wish to continue meetings and discussions with the representatives of the Russian Orthodox Church and other

Churches in the Soviet Union within the framework of different international peace forums.

On October 24, the leaders of the IFOR visited the Department of External Church Relations and were received by the deputy head of the department, Archbishop Platon of Sverdlovsk and Kurgan (now of Yaroslavl and Rostov).

## Meeting of the CPC Regional Association in the FRG

An annual meeting of the CPC Regional Association in the FRG took place in the Ev. Bonhoeffer congregation of Hannover-Mühlenberg on January 18-19, 1985. An opening prayer was led by the Rev. Dr. G. Linnenbrink, Vice-President of the Church Department of the Evangelical Lutheran Church of Hannover. Participating in the meeting were over 250 members of the Regional Committee and a delegation of the international CPC led by the President of the CPC Bishop Dr. Karoly Toth. Present also were foreign guests from the CSSR, the GDR, Great Britain, Hungary, Nicaragua, the USA, the USSR, Vietnam, and West Berlin. Among the participants in the meeting were Bishop Sergiy of Solnechnogorsk, Deputy General Secretary of the CPC, and the Rev. A. N. Stoyan, member of the CPC International Secretariat, Head of the International Department of the All-Union Council of the Evangelical Christians-Baptists. The work of the meeting was continued in groups one of which studied the question "Religion in the USSR and in Other Socialist Countries". On the next day the parti-

cipants heard the reports on political situation in the world, on the results of the WCC Assembly in Vancouver and on the preparations for the VI All-Christian Peace Assembly. Final report was made by Bishop Dr. Karoly Toth. The participants also considered organizational, financial and other questions. A resolution and a declaration on the preservation of peace and on hotbeds of tension in the world were adopted.

The CPC international delegation led by the CPC President Bishop Dr. Karoly Toth was received by Land Bishop Dr. Eduard Lohse, President of the Board of the Evangelical Church in Germany. The delegation was also received by Oberburgomaster H. Schmalstieg with whom Bishop Dr. Karoly Toth and Bishop Sergiy exchanged greetings.

On January 20, the wreaths were laid at the monument to the victims of fascism; Bishop Dr. Karoly Toth and Bishop Sergiy delivered speeches. After that service of worship was conducted at which Bishop Dr. Karoly Toth delivered a sermon. At the end of the service Bishop Sergiy blessed the congregation.



# ORTHODOX SISTER CHURCHES

## Celebrations in Czechoslovakia to Mark the 1100th Anniversary of the Demise of St. Methodius, Equal to the Apostles

**I**n 1985, the Slavonic peoples and people throughout the world mark an important date in the history of the Slavs, the 1100th anniversary of the blessed demise of St. Methodius, Equal to the Apostles, the Archbishop of Moravia, Enlightener of the Slavs. The date falls on April 24, 1985. It is known from historical sources that Prince Rostislav of Great Moravia turned in the mid-60s of the 9th century to Emperor Michael III of Byzantium with a request to send to his land teachers who knew Slavonic and, converting the people to Christianity, would be able to preach and pray in the language understood by the people of Moravia. With the blessing of His Holiness Patriarch Photius of Constantinople, the Emperor dispatched to Moravia two learned brothers from Thessalonica: Constantine the Philosopher, who later came to be widely known as St. Cyril, Equal to the Apostles, and his brother (it is thought that his secular name was Michael) who took monastic vows with the name of Methodius, and who later became the Archbishop of Moravia.

The holy brothers received the blessing of Patriarch Photius and, fully relying on God's will, set out on their mission. They reached Moravia in 863, and their work in the subsequent years was of paramount importance for the cultural progress of Great Moravia and so for other Slavonic countries.

St. Cyril, Equal to the Apostles, invented the first ever Slavonic alphabet, called Glagolitic, drawing upon his profound linguistic knowledge. The Glagolitic alphabet reflected all the phonetic peculiarities of the Slavonic language. St. Cyril and his brother St. Methodius were the first translators of

scriptural and liturgical texts into what is now known as Church Slavonic. This laid the foundation of Slavonic literary culture. Besides translating some books of the Holy Scriptures and also liturgical books and books of spiritual edification, St. Methodius translated some articles from the Code of Justinian. As a result, the Slavonic language took its worthy place next to Latin and Greek. Thanks to the labours of Sts. Cyril and Methodius the treasures of the literary culture of other nations became accessible to the Slavs which was of profound importance for their continued spiritual advancement.

Ukrainian scholars tabled a proposal in the UNESCO that the momentous date be observed on a world-wide scale. In 1985, there was an international congress of Slavonic scholars in Sofia, Bulgaria, which focused on problems facing Cyrillo-Methodian studies.

In Czechoslovakia, the 1100th anniversary of the demise of St. Methodius, Equal to the Apostles, is connected not only with the commemoration of the birth of the Slavonic written language and literature, but also with the emergence and consolidation of Great Moravia—the historical motherland of the Czechs and Slovaks. The organization of the anniversary celebrations was entrusted to the Czechoslovak Academy of Sciences and one of the key cultural events was the "Great Moravia" exhibition held in the House of Arts in Brno.

The Czechoslovak Autocephalous Orthodox Church was the first among the Local Churches to mark the date, which was observed from March 21 to 24, 1985.

The delegation of the Russian Orthodox Church to the celebrations included Metropolitan Antony of Leningrad and Novgorod (head of the delegation);



Archimandrite (now Bishop of Podolsk) Vladimir, Dean of the Podvorye of the Russian Orthodox Church in Karlovy Vary; Archpriest Georgiy Goncharov, Representative of the Russian Orthodox Church at the Christian Peace Conference; Archpriest (now archimandrite) Evgeniy Zhdan, Acting Secretary of the Leningrad Diocesan Administration; Protodeacon Andrei Mazur, of the Leningrad Cathedral of St. Nicholas and the Epiphany. The celebrations were also attended by representatives of other Local Orthodox Churches: from the Constantinople Patriarchate—Metropolitan Emilianos of Calabria; from the Serbian Orthodox Church—Bishop Sava of Šumadija and Deacon Zacharije Božović; from the Bulgarian Orthodox Church—Metropolitan Grigoriy of Lovech and Archimandrite Nafanail; from the Orthodox Church of Hellas—Bishop Anastasios of Andros and Archimandrite Hierotheos; from the Polish Orthodox Church—Bishop Adam of Przemyśl and Nowy Sącz and Archpriest Serafim Źeleznikowicz; from the World Council of Churches—Archpriest Ion Bria (Romanian Orthodox Church); from the Christian Peace Conference—Dr. Lubomir Miřejovsky, the CPC General Secretary. Also taking part were representatives of other Christian Churches in Czechoslovakia.

On March 20, the Russian Orthodox Church delegation arrived in Prague, where it was given a warm welcome by His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia and members of the Metropolitan's Council of the Orthodox Church in Czechoslovakia.

On March 22, the guests to the celebrations, accompanied by His Beatitude Metropolitan Dorotej, left for Moravia where St. Methodius preached Christian Faith 1100 years ago. On their way to Mikulčice they were welcomed by Bishop Nikanor of Olomouc and Brno, and Dr. Václav Belochoubek, the regional representative for Church affairs in Southern Moravia. They accompanied the guests to Mikulčice, the historical capital of Great Moravia and the centre of the diocese administered by St. Methodius. On their arrival there the guests were welcomed by the Vice-Chairman of the Hodonín District, Antonín Semenka who showed them a

kind of an open-air museum, showing the foundations of 16 churches of the mediaeval period. The guides described the results of archaeological excavations on some of these sites. It was by one of them, the main basilica, that St. Methodius was buried in the 9th century. Unfortunately, not one church of that period has been preserved. Until a few years back the distant past of the Great Moravian State, which was located in the centre of Europe and where Sts. Cyril and Methodius fulfilled their mission, was shrouded in legends. Only in the 1960s the foundations of the prince's palace and several churches were unearthed thanks to colossal work conducted by Czechoslovak archaeologists. The excavations revealed many cult objects illustrating Church life of that time, the activities of Sts. Cyril and Methodius and attesting to a high level of culture of the people of Great Moravia.

Then Bishop Nikanor took the guests to Brno, the present-day capital of Moravia, where he showed them its Orthodox church built in the 30s of this century and dedicated to St. Gorazd. St. Methodius's successor on the See of Great Moravia. In the church the participants in the celebrations sang Orthodox hymns in honour of St. Methodius Equal to the Apostles. Vladyka Nikanor took his guests on a sightseeing tour of the city, and later gave a dinner in their honour to which representatives of the city public were also invited.

The solemn session marking the 1100th anniversary of the demise of St. Methodius was held on March 23 at the International Hotel in Prague. It was attended, besides the representatives of the Churches, by Czechoslovak state officials: Dr. V. Janku, Director of the Secretariat for Church Affairs of the ČSSR Federal Government, and his deputy, M. Mikulková; Dr. F. Jelinek, Director of the Secretariat for Church Affairs of the Ministry of Culture of Czechia, and his deputy Dr. J. Junga; Dr. M. Nováková, Deputy General Director of the Secretariat for Church Affairs of the Ministry of Culture of Slovakia, and other persons. Following a brief moleben, His Beatitude Metropolitan Dorotej declared the session open and greeted the participants and guests. The Pro-Dean of the Orthodox Theological Faculty in Prešov, Archpriest

prof. Dr. Pavel Aleš, delivered the main report on the life and activities of St. Methodius, the Archbishop of Moravia. Mr. V. Janku congratulated the guests and participants on the momentous jubilee and briefly dwelled on the importance attached in Czechoslovakia to the jubilee of Archbishop Methodius of Moravia. His Beatitude Metropolitan Dorotej then gave the floor to the heads of foreign delegations. Addressing the assembly, Metropolitan Antony of Leningrad and Novgorod read out a message of greetings from His Holiness Patriarch Pimen of Moscow and All Russia. His Beatitude Metropolitan Dorotej thanked all the speakers. In connection with the jubilee he conferred upon the representatives of the Local Churches the Order of Sts. Cyril and Methodius, Equal to the Apostles, of the Orthodox Church of Czechoslovakia. Metropolitan Antony and Archimandrite Vladimir received the Order of Sts. Cyril and Methodius, 2nd Class, and the same order of the 3rd Class was conferred upon Archpriest Evgeniy Zhdan, Archpriest Georgiy Goncharov and Proto-deacon Andrei Mazur. In the evening all the Orthodox participants in the celebrations attended All-Night Vigil in the Sts. Cyril and Methodius Cathedral Church in Prague.

On March 24, the 4th Sunday in Lent, His Beatitude Metropolitan Dorotej celebrated in the same cathedral Divine Liturgy, assisted by many of the hierarchs and clergy attending the celebrations. The service was attended by representatives of other religious communities and organizations. Metropolitan Dorotej delivered an exhortation, stressing that Sts. Cyril and Methodius would always be honoured and glorified as the founders of the Slavonic written language. He cordially thanked

the foreign guests and all the faithful who took part in the celebrations. The heads of the foreign delegations spoke in response. Following his address, Metropolitan Antony presented to His Beatitude a panagia, as a gift from His Holiness Patriarch Pimen.

His Beatitude Metropolitan Dorotej conferred the Order of Sts. Cyril and Methodius on a number of representatives of the episcopate and clergy of the Czechoslovak Orthodox Church. All the guests also received from him in memory of the occasion a jubilee cross, a copy of the cross of St. Methodius.

Later in the day, His Beatitude Metropolitan Dorotej gave a big reception to mark the occasion.

On March 25, the Russian Orthodox Church delegation visited the Church of Sts. Peter and Paul, the Chief Apostles, at the Podvorye of the Russian Orthodox Church in Karlovy Vary. The delegation also paid a visit to the USSR Consulate in Karlovy Vary and was received by the Consul N. A. Smelov and Vice-Consul V. I. Chigrin. Archimandrite Vladimir took the guests on a sightseeing tour of the city.

On March 26, Metropolitan Antony, accompanied by Archimandrite Vladimir, paid a visit to the USSR Embassy in Prague where he had a meeting with Counsellor V. I. Egorov and First Secretary A. S. Berezin.

The delegation was also received in the Metropolitan's Council of the Czechoslovak Orthodox Church by His Beatitude Metropolitan Dorotej. His Beatitude gave a dinner in honour of his guests.

Later that day Metropolitan Antony, Archpriest Evgeniy Zhdan and Proto-deacon Andrei Mazur left for home.

Bishop VLADIMIR



## The 20th Anniversary of the Archpastoral Service of Bishop Nikolai of Prešov

On February 24, 1985, Cheese-Fare Sunday, it was the 20th anniversary of the episcopal consecration of Bishop Nikolai of Prešov. The date was solemnly marked by the clergy and laity of the Prešov Diocese. On Saturday, on the eve of the celebrations, the evening service in the St. Aleksandr Nevsky Cathedral Church in Prešov was celebrated by Bishop Nikanor of Olomouc and Brno, assisted by the clergy.

On Sunday, the cathedral church was filled with worshippers long before the service began. At 10 a. m. His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia was welcomed on his arrival to the cathedral by the archpastors and officiating clergy to the festal pealing of bells and the singing of hymns. His Beatitude Metropolitan Dorotej celebrated Divine Liturgy, assisted by Bishop Nikanor of Olomouc and Brno, Bishop Ioann of Michalovce, numerous clergy of the Prešov and Michalovce dioceses, professors and students of the Orthodox Theological Fa-

culty in Prešov in Holy Orders and Father Aleksandr Zhidkov, a student of the Moscow Theological Academy. Attending the Liturgy were MTA students Aleksei Elisov and Sergei Vasnev who currently study at the Prešov Orthodox Theological Faculty. The Liturgy was celebrated with special spiritual elation. All present in the cathedral heard with great attention the speech of greeting His Beatitude Metropolitan Dorotej addressed to Bishop Nikolai. From the Holy Synod of the Autocephalous Orthodox Church of Czechoslovakia Bishop Nikolai was presented an address and a panagia. Vladyka Nikolai thanked His Beatitude for the cordial congratulations and the memorable gift. He also thanked all those present for their prayers, love and attention. At the end of the service "Many Years" was sung.

Later that day Bishop Nikolai gave a reception.

Father ALEKSANDR ZHIDKOV

## Syndesmos General Secretary Visits the Soviet Union

The Syndesmos General Secretary, Mark Stokoe (USA), was in the Soviet Union from February 19 to March 6, 1985, at the invitation of the Department of External Church Relations of the Moscow Patriarchate. On his tour of the country he was accompanied by a Syndesmos Vice-President, S. P. Rasskazovsky, teacher at the Leningrad Theological Seminary. The purpose of Mark Stokoe's visit was to get acquainted with the theological schools of the Russian Orthodox Church which are members of Syndesmos and also with Church and cultural life in this country.

The itinerary of the visit included, besides Moscow, the Trinity-St. Sergiy Lavra in Zagorsk, Vladimir, Suzdal, Pskov, the Pskov-Pechery Monastery, Leningrad, Odessa and Kiev.

On February 21, Mark Stokoe had an audience with His Holiness Patriarch Pimen in Moscow. He was also received by the Head of the Department of External Church Relations, Metropolitan Filaret of Minsk and Byelorussia, and his deputy, Archbishop Platon of Yaroslavl and Rostov. He also visited the Publishing Department and had a meeting with its head, Archbishop Pitirim of Volokolamsk.

In Zagorsk, Mark Stokoe inspected the Trinity-St. Sergiy Lavra, visiting the Moscow Theological Academy and Seminary. After a tour of the MTA and MTS, which also included the Church Archaeological Museum, the Syndesmos General

Secretary had a meeting and a talk with representatives of the management, faculty and students. He attended Vespers at the Academy Church of the Protecting Veil with the singing of the Akathistos to the Protecting Veil of the Mother of God. In Vladimir, Suzdal and Pskov he visited local churches, saw historical landmarks and met with local clergy. In the Pskov Pechery Monastery, Mark Stokoe attended Divine Liturgy, shared in the fraternal repast with the brethren and was received by the father superior, Archimandrite Gavriil.

During the visit to Leningrad, Mark Stokoe was received by Metropolitan Antony of Leningrad and Novgorod and acting Rector of the Leningrad Theological Academy and Seminary, Archimandrite Manuil. The Syndesmos General Secretary had a meeting with and talked to members of the faculty and students, including students of the Precentorial Courses.

In the Odessa Theological Seminary, Mark Stokoe had a meeting with the rector, Archpriest Aleksandr Kravchenko, and students. Metropolitan Sergiy of Odessa and Kherson gave a supper in his honour.

During his visit to Kiev, Mark Stokoe was received by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine.

## Fraternal Assistance to the People of Ethiopia

### Messages of the Primates of the Churches

To His Holiness Abuna TEKLE HAUMANOT,  
Patriarch of the Ethiopian Church

Your Holiness,

I am wholeheartedly glad to greet you, Primate of the ancient and glorious Church of Ethiopia, and to express to you my warmest and most amicable feelings.

It is with particular acuity that we experience evangelical love for the Christians of your fraternal and respected country in these days, tragic for the Ethiopian people, when the normal flow of its life has been disrupted as a result of a long drought. We are praying for the alleviation of the sufferings of your people and believe that the All-Merciful Lord will hear your prayers and ours.

Having the commandment of Our Lord Jesus Christ to aid those who need our help, the Russian Orthodox Church has taken the appropriate steps and gives thanks to God that they have been crowned with success. We have a fortunate opportunity to manifest in action Christian selfless love for our suffering brothers in Ethiopia. The requisite medicaments, baby food, children's clothing, blankets and cotton fabrics have been acquired with funds contributed by the Russian Orthodox Church. We know that the Ethiopian Church is exerting selfless efforts in furnishing assistance to the suffering population through her Church agencies.

The Moscow Patriarchate is sending material assistance in the form of the aforementioned prime necessities, which are to be put at the disposal of these truly Christian institutions.

His Grace Archbishop Iov of Zaraisk, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, has been empowered to deliver to you, Your Holiness, this gift of the Russian Orthodox Church; he is accompanied by Protodeacon Vladimir Nazarkin, staff member of the department, and interpreter Sergei Grigorievich Gordeyev.

I take this opportunity to congratulate Your Holiness on the salvific days of Lent—the threshold of the great Feast of the Resurrection of Christ.

Through the prayers of the Most Blessed Virgin Mary, Mother of God, and all saints, may the Almighty Lord God, glorified in the Trinity, have mercy on and save the God-loving people of Ethiopia!

With love for Jesus Christ our Lord, Your most esteemed Holiness' brother,

+ PIMEN, Patriarch of Moscow and All Russia



## To His Holiness Patriarch PIMEN of Moscow and All Russia

Your Holiness,

I take this opportunity to send you my warmest fraternal greetings. We have just received funds for assistance to the victims of the Ethiopian drought from Your Holiness—the Patriarch of the Russian Orthodox Church.

The whole world already knows that at present millions of Ethiopians are suffering from malnutrition and are dying.

At this grim time all Christians and people of good will the world over are in solidarity with the people of Ethiopia and are tackling the drought problem and saving its victims.

Today the Ethiopian Orthodox Church is trying to ease the plight of her countrymen in drought-afflicted areas, carrying out her own assistance programme at the local and national level.

Our Church and her Holy Synod value highly the good will and cooperation of the Russian Orthodox Church, who is helping the drought victims through our Patriarchate.

We extend our profound gratitude to Your Holiness and ask Your Holiness to express our sincere gratitude to all the faithful of your Holy Church for this generous love.

With fraternal love in Christ,

+ Abuna TEKLE HAIMANOT, Patriarch of Ethiopia

February 28, 1985 Addis Ababa

## Relief Mission to Addis Ababa

In connection with the severe drought in Ethiopia, which has had a devastating effect in some parts of the country, the Russian Orthodox Church decided to render aid to the fraternal Church of Ethiopia. Relief for the disaster victims in Ethiopia offered by our Church included medicines, food-stuffs (mainly for children), children's clothing, and also blankets, cotton fabrics and other primary necessities—all in all some 30 tons of supplies to the sum (including the cost of transportation) of about 250 thousand rubles.

To hand over this relief for the drought affected population to the Ethiopian Church, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, Archbishop Iov of Zarsk, was sent to Addis Ababa, accompanied by a staff member of the department, Protodeacon Vladimir Nazarkin, and interpreter S. G. Gordeyev. The delegation of the Russian Orthodox Church left for Ethiopia on February 25, 1985, in the evening, on board an IL-76 cargo plane.

They landed in Addis Ababa on the following day in the morning. The envoys of the Russian Orthodox Church were welcomed on the tarmac by high representatives of the Ethiopian

Church: Archbishop Zena Marcos, the Patriarchal Vicar; Archbishop Garim of Khartum and Sudan, Chairman of the Holy Synod Commission for the Development of the Ethiopian Church; Dr. Abebay Egzav, General Secretary of the Ethiopian Church, and Archpriests Solomon Gebre Selassie, General Director of the Publishing House and Print Shop of the Ethiopian Church. Also present at the airport were Soviet Embassy officials in Addis Ababa: Counsellor-Envoy O. I. Bocharov, and Counsellor G. V. Safonov. The visit of the delegation of the Russian Church drew the attention of correspondent of the central newspapers, radio and television. Archbishop Iov replied to their questions concerning the purpose of the visit, and Ethiopian television filmed the welcoming ceremony and the unloading of the cargo.

Later that day the delegation was received at his residence by the Primate of the Ethiopian Church, His Holiness Patriarch Abuna Tekle Haimanot. Present at the meeting were: Archbishop Zena Marcos; Archbishop Garim; Archbishop Elijah; Archimandrite Elijah, personal secretary to His Holiness the Patriarch; Dr. Abebay Egzav and other representatives of the



June 1985. At one of the stations established by the Ethiopian Church Archbishop Ephraem of Tigre distributing the necessities sent by the Russian Orthodox Church among citizens of Ethiopia who suffered from the drought

thiopian Church. Also present was the counsellor of the USSR Embassy, V. V. Safonov and First Secretary of the Embassy, A. N. Stepanyuk.

Addressing His Holiness, Archbishop Iov said that the gift of the Russian Orthodox Church to the Church of Ethiopia, and through her to the people of the country, is a manifestation of the good and truly fraternal relations between the Russian and Ethiopian churches and the peoples of the two countries. He said that in those hard days for Ethiopia the faithful of the Soviet Union were offering up prayers for that country and, together with all Soviet people, were actually participating in giving assistance to the Church and people of Ethiopia. Archbishop Iov conveyed to His Holiness Patriarch Abuna Tekle Haimanot a message and gifts from His Holiness Patriarch Pimen.

In response, the Primate of the Ethiopian Church expressed profound gratitude to His Holiness Patriarch Pimen, the Holy Synod, archpastors, pastors and all the faithful children of the Russian Orthodox Church for their interested assistance. He stressed

that the Russian Orthodox Church was the first Church to have offered direct relief (and not through international agencies) to the Church and people of Ethiopia. His Holiness assessed highly the fact that the Russian Orthodox Church had sent her delegation to Addis Ababa for conveying the relief because the presence of a delegation of the Moscow Patriarchate in Ethiopia at such a time was a great consolation for the Ethiopian Church.

Addressing the Soviet Embassy officials, His Holiness said that the USSR Embassy in Addis Ababa was a bridge of friendship between the two countries, because the efforts of the embassy staff were aimed at promoting friendship and brotherly relations between the peoples of the two countries.

Following the exchange of greetings, the two sides had a discussion concerning relations between the two Churches, exchanges of delegations, studies of Ethiopian students at the theological schools of the Moscow Patriarchate and cooperation of the two Churches in the cause of peace and justice.

After the discussion, all those present led by His Holiness Abuna Telke Hai-



manot inspected the cargo brought by the delegation of the Russian Orthodox Church which by that time had been transported from the airport to the Patriarchate. The Primate of the Ethiopian Church once again expressed deep satisfaction and cordial gratitude to the Russian Orthodox Church for the fraternal assistance.

On February 27, the Russian Orthodox Church delegation acquainted itself with the life of the Ethiopian Church. Archbishop Iov and members of his party visited churches in Addis Ababa, including the majestic Holy Trinity Cathedral, the Church of the Great Martyr St. George the Victorious, where there is a bell brought from Russia and presented to the church at the start of the 20th century, the Church of the Saviour located on the grounds of a cloister in the environs of Addis Ababa with some 40 brethren. Under the patronage of the monastery there are a kindergarten and a school. The delegation acquainted itself with the monastery life and went to see the cells, the school and the pre-school groups of children.

The delegation also inspected the magnificent Church of the Archangel St. Michael, which is being built on donations of believers. Of special interest for the members of the group was a visit to the print-shop of the Ethiopian Church.

On February 28, the delegation visited the Theological School of the Ethiopian Church named after St. Paul the Apostle. Its rector, Archimandrite Mariam, told his guests about the curriculum, terms of admission and the

number of students. He said he was hopeful that some of its graduates would be able to continue their education in the theological schools of the Russian Orthodox Church. The delegation then attended some classes.

Later on the delegation travelled to the Gethsemane Convent located in the village of Sabbata near Addis Ababa. This community of 36 nuns is one of the relief centres for the disaster victims. The nuns take care of 196 orphans who dwell in the cloister.

In the evening, His Holiness Abune Tekle Haimanot gave a supper in honour of the Russian Orthodox Church delegation at his residence. It was attended by archpastors of the Ethiopian Church—members of the Holy Synod, and senior officials of the Ethiopian Patriarchate. His Holiness and Archbishop Iov exchanged speeches. The meeting proceeded in an atmosphere of cordial friendship. Later in the evening Archbishop Zena Markos, Archbishop Garima, Archbishop Elijah, Archimandrite Elijah, Archpriest Solomon Gebre Selassie, and Dr. Abeba Egzav visited Archbishop Iov at the National Hotel. They continued the discussion of problems of interest for the two Churches in the spirit of mutual understanding and trust.

During the visit to Addis Ababa the Russian Orthodox Church delegation was received at the USSR Embassy by Counsellor-Envoy O. I. Bocharov and Counsellor G. V. Safonov.

On March 1, the delegation of the Moscow Patriarchate returned to Moscow via Aden and Cairo.

## The 40th Anniversary of Victory over Fascism and Tasks of Church Communicators in Preserving Peace and Promoting International Friendship

On May 9, 1985, the whole of progressive humanity marks the 40th Anniversary of the Great Victory over fascism.

The past war brought to the whole

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Report delivered at the International Seminar of Christian Communicators "Christian Communicators for Peace, Confidence, Friendship" held at the Publishing Department of the Moscow Patriarchate on March 19-25, 1985, in connection with the 40th anniversary of the Publishing Department.

world, and especially to the nations of Europe, countless losses. It took an incalculable toll of human lives. The Soviet people alone, as we all know, sacrificed to Victory a total of 20 million lives. The war brought to the human race an unfathomable ocean of grief and suffering, bloodshed and tears. The tragic and painful memories of the war still linger on in our people. We do remember the war and do not want it to be repeated.

The Russian Orthodox Church shared the hardships of the war years with all of the Soviet people. And right after its end it came out as a herald and standard-bearer of peace. On May 9, 1945, His Holiness Patriarch Aleksiy of Moscow and All Russia issued a message which said: "...Does the victory bring us only a sense of joy? It also brings a sense of obligation, a sense of duty, a sense of responsibility for the present and the future..." (*JMP*, 1945, No. 5, p. 10).

Fascism, as any other source of the impious doctrine of war, did not have and does not have anything in common with Christianity. "It is clear to all the world," wrote the Locum Tenens of the Moscow Patriarchal See, Metropolitan Sergiy, in November 1941, "that the fascist monsters are... the enemies of faith and Christianity."

The ideology of Nazism was in its very essence an anti-Christian doctrine because it asserted racism, glorified the cult of force, mocked the lofty principles of morality, and denied and destroyed the spiritual culture of the civilized nations. The prominent Russian philosopher, N. A. Berdyaev, warned against all these things back in the early 30s: "Nationalism turns in an idolatrous manner nationality into a supreme and absolute value to which all life is submitted... it contradicts Christian conscience, denies in principle and for all time the brotherhood of nations, the brotherhood of men... requires of man the resignation of humanity" (*Fate of Man in Contemporary World*). The truth of these words was, unfortunately, confirmed by the bitter experience of World War II.

The history of the past war attests to the cryingly inhuman treatment of civilians by the Nazi invaders, including the Orthodox faithful, both clergy and laity, to the savage destruction by the Nazis of priceless historical monuments and temples, and to sacrilegious desecration by them of national and universal shrines (*Truth About Religion in Russia*. Collection of Documents. Moscow, 1942, pp. 307-445).

The Christian virtues of meekness and compassion, mercy and love were all profaned by the Nazis.

The whole teaching of Jesus Christ, which makes no distinction between the Greek and the Jew, is suffused with

the rejection of the idea of racial or national exclusiveness, it denies this idea. In His parable of the Good Samaritan, the Saviour underlines the importance of community and brotherhood of men, teaches equality before God and filial communion with Him through goodness and love of all men, irrespective of race, nationality or creed. Therein lies the great power of Christianity.

Fortunately, our country was not alone in its struggle with the fascist monster. The countries of the anti-Hitler coalition contributed to the destruction of fascism. In her spiritual confrontation with Nazism the Russian Orthodox Church was supported by the Local Orthodox Churches, the Roman Catholic Church, the Anglican and many Protestant Churches, including the Churches and religious associations in the United States. In the salutatory telegram to Metropolitan Sergiy, of January 1942, His Beatitude Christophoros, the Pope and Patriarch of Alexandria and All Africa wrote: "We bless the feats of the Russian Orthodox Church that will promote the triumph of the allies and bring peace to the world."

In Germany itself, many Christian leaders and parishioners came out against Nazi oppression and anti-Church repressions. The whole world knows of the courage of the "Confessing Church" that rallied anti-fascists in her ranks. The names of the best sons of the German nation include those of the Rev. Dr. Martin Niemöller († March 2, 1984), Professor Dr. Edmund Schlink († May 20, 1984), the Rev. Heinrich Held († 1957), the Rev. Ernst Wilm, Professor Dr. Hans Iwand († 1960), the Rev. Karl Immer, and many others.

The outstanding ecumenical figure, the Rev. Dr. Niemöller, was a prominent anti-fascist, one of the leaders of the "Confessing Church" in Germany which was the focal point of Christian opposition to Nazism. For his convictions he was sent to a Nazi concentration camp and was regarded as a personal prisoner of Hitler.

Archbishop Cosmo Gordon Lang of Canterbury composed a special prayer for the granting of victory to the Russian troops. He stressed that people in the West should remember that the struggle waged by Russia was their



own struggle, that the Russians were fighting for all the enslaved countries. "We must always be grateful to the Russians..." he declared (*The Truth About Religion in Russia*, p. 298).

The outstanding British Church and public figure and a leading theologian, the Dean of the Canterbury Cathedral Dr. Hewlett Johnson († 1966), issued an open letter when Hitler Germany attacked the Soviet Union in which he stressed that "on June 22, 1941, Hitler signed his own death warrant". Addressing a mass rally in March of the following year, he declared that he was becoming ever more confident that the salvation of the world depended on the Soviet Union. Dr. Hewlett Johnson called for a speedy opening of the second front and was one of the founders and then the President of the British United Committee for Relief to the USSR. In May 1945 he was in Moscow for the Victory Day celebrations. For his noble activities Dr. Hewlett Johnson was awarded the Order of the Red Banner of Labour. In 1945, His Holiness Patriarch Aleksiy awarded to him a pectoral cross. From 1948 to his death Dr. Johnson remained President of the British-Soviet Friendship Society.

More than a thousand Protestant bishops and presbyters called on US President Roosevelt to render maximum possible assistance to the Soviet Union. A year after the war began, in June 1942, 15,000 religious communities in the United States conducted special services of prayer for the Christians of Russia, for supporting and increasing American aid to the Soviet Union in its struggle against fascism (*The Russian Orthodox Church and the Great Patriotic War*. Collection of Documents. Moscow, 1943, p. 31).

The Roman Catholic Church raised her voice against Nazi crimes in the occupied countries, in particular the reprisals against Catholics in Poland.

The Head of the Catholic Church in England, Cardinal Arthur Hinsley, the Archbishop of Westminster, stressed in a radio broadcast that Hitler's "new order" and the ideal of Christian civilization were poles apart, that national-socialist system was unjust and had nothing in common with Christianity. He stressed that national socialism was a "substitute" of religion, disguised

heathenism that was acutely hostile to Christian civilization (*The Truth About Religion in Russia*, pp. 299-300).

A significant contribution to the victory over Nazism was provided by prominent religious figures who founded the World Council of Churches. Broad ecumenical circles also took an active part in the anti-fascist struggle.

Today we recall all these things with gratitude. Nor have we forgotten the military and economic assistance provided to us by the allies under the "lend-lease" programme, about the second front, about the decisions of Yalta and Potsdam, about the Nuremberg trial of Nazi war criminals.

Unfortunately we are witnessing now a revival of certain forces that gradually turn into a base for Nazism and racism. Explosive doctrines are being propagated and find supporters that can pave the way to a third world war.

We, who are gathered here, are united above all by our faith in God, by the Church of Christ, *for the same Lord over all* (Rom. 10, 12).

Being, as we are, Christians of different confessions, of various countries and nationalities, we feel equally responsible for the destinies of mankind.

We are all convinced that the problem of preserving peace is the most vital problem of our time. Our Christian duty prompts us to exert spiritual influence on improving the international situation. At the present time peacemaking and serving the cause of peace happen to be the most important manifestation of active Christian love of one's neighbour.

Abba Dorotheus († 620) stressed: "Such is the nature of love. If we have the love of God, then approaching Him with love, we become linked by love with our neighbour; and in as much as we become united with our neighbour, we become united with God."

All believers should realize that war is a grievous crime, a breach of the Commandment of love of Christ the Saviour.

The service for peace of Christian communicators constitutes their participation in the salvific mission of the Church of Christ, the fulfilment of the Apostle's behest that *God hath called us to peace* (1 Cor. 7. 15).

Wars and international conflicts are caused to a large extent by a lack of information and misinformation. It is necessary to seek out the good sides in every nation and in every religious body, not to speak of superiority of one nation over the other, but, through learning what is good and useful, to build and broaden mutual contacts, being inspired by the example of St. Paul the Apostle, who called upon Christians to declare the testimony of God *not with excellency of speech or of wisdom* (1 Cor. 2. 1).

One of the central tasks of Christian communications consists in a mutual enrichment of Churches by each other's spiritual experience. Our conscience must be troubled by the problem of division of the Christian Church. Insufficient knowledge of one another, of confessional peculiarities and distinctions place an additional barrier in the way of successfully serving the cause of peace. Availing ourselves of inter-Church contacts, such as meetings of theologians, exchanges of delegations, of periodicals and information, we can become better acquainted with the life and activities of Churches, study the spiritual potential of various confessions and that will permit us to better understand the various spiritual traditions. Among the vivid examples of getting to know each other better and of mutual spiritual enrichment are the "Arnoldshain" theological conversations between the Russian Orthodox Church and the Evangelical Church in Germany (FRG), the "Zagorsk" conversations with the Federation of the Evangelical Churches in the GDR, and the "Siappi" Dialogue with the Evangelical Lutheran Church of Finland. During these dialogues visits are paid to religious communities and Churches and each other's spiritual traditions are being studied. The importance of this process of getting to know each other is clear to all. Meetings of this kind help build the Gospel like-mindedness and bring closer the time when all Christians will *with one mind and one mouth glorify god, even the Father of our Lord Jesus Christ* (Rom. 15. 5-6).

During the years of historically-conditioned seclusion (in fact, isolation) the confessions have amassed rich spiritual experience, have evolved their

own traditions and methods of spiritual education of the flock; they have rich ecclesiastical culture, literary monuments and holy shrines.

The task of communicators is to make these spiritual treasures known to all the Christian Churches. The strategy of communication must rest on making use of the available media in various countries and Churches, with special emphasis on those countries and Churches which have but limited media at their disposal. Communicators should be able to overcome the confessional seclusion of Churches in order to help Churches to get to know each others' spiritual values.

Now that international tension has increased to such an extent, it is particularly important to use the media to promote greater mutual understanding among people living in different social and political conditions and their mutual acquaintance with various cultures.

In 1984, the Publishing Department of the Moscow Patriarchate conducted two exhibitions, one in Budapest and another in Helsinki, in order to show how and by what the Russian Orthodox Church is living now. The expositions featured documentary photographs, publications brought out by various Churches and religious associations in the USSR, and also Orthodox liturgical objects and vestments produced in the workshops of the Moscow Patriarchate. The exhibitions were accompanied by showings of video and slidefilms and documentaries about Church life in the USSR, accompanied by recordings of church singing.

These exhibitions reflected the beauty and spirituality of Orthodox divine services, the prayerful mood of the congregations, the peculiarities of our Church architecture and church interior. The photo displays showed the ecumenical and peacemaking activities of the Russian Orthodox Church.

The exhibitions helped to establish immediate contacts and promoted an active assimilation of information by visitors as indicated by their numerous comments. Many of these visitors, of different confessions, occupations and age groups, pointed out that these exhibitions helped them change their traditional ideas about the position of the Church in the Soviet Union. They also pointed out that such exhibitions would



contribute to the strengthening of friendship among Churches and peoples, to the cause of peace and mutual understanding.

The interest for and attention of Christian confessions towards each other, their sincere respect for various traditions can help unite Christians to fulfil the behest of the Apostle: *brethren, ... be of one mind, live in peace; and the God of love and peace shall be with you* (2 Cor. 13. 11).

The main task before the communicators is to rally all progressive forces of mankind for the common effort to reduce international tension, to achieve disarmament, to establish friendship and mutual understanding among nations.

Communications must naturally become a barrier in the way of misanthropic and inhuman ideas, a barrier to chauvinist and racist concepts and to anything that might lead to war. Communications are called upon to strengthen in mankind the ideas of fraternity, support the striving to build a peaceful life, to establish international cooperation and friendship. At the same time they must also sound the alarm, telling the world about new schemes of the enemies of peace, arousing people's conscience and tempering their will.

What we must always do is call the contemporaries to common sense and speak of the horrible consequences of wars, of their demoniac destructive potential.

The means of Christian communications are numerous and have a different impact, and they must all be used to rally the forces of peace and rebuff warmongers. Using modern means of communication, the voice of champions of peace can be carried to the remotest corners of the world, reach every people and every country. In this context it is most important to explain that there is but one programme of action for the followers of all religions and for non-believers, for all men of good will, because it is their common duty to strive for closer solidarity and cooperation. Let me mention as an example the Ecumenical Workshop for Information in Europe (EWIE). This organization which rallies the progressive Church communicators of Europe, is their free working community. Its mem-

bers wish to promote cooperation with other confessional and ecumenical organizations and with organizations working in the field of communication. Problems that preoccupy the EWIE members stem from their Christian responsibility, and they have assumed moral obligations to use the public media to promote detente, international confidence and cooperation. The EWIE is open to debates on a broad spectrum of socio-political problems. Its programme provides for the development of communications among Christians and serving the cause of mutual understanding of the European nations in the spirit of the Helsinki Final Act and the Madrid Meeting decisions. Addressing the EWIE Assembly in Herrnhut, GDR, in April 1984, the General Secretary of the Conference of European Churches, Dr. Glen Williams, stressed that cooperation with communicators is of particular importance for the 117 Churches of Europe belonging to the CEC.

Today the Churches wish to have at their disposal the latest means of communication, and it is Church communicators first and foremost that must make them available. It is the demand of the times that Church communicators became guides of Christians in their daily life.

We must increase our efforts to rally the forces of peace into one vivifying stream that would extinguish any attempt to kindle the flame of another war. Church communicators must also be concerned with educating the flock of their Churches and the public of their countries in the spirit of peace and friendship with other countries and Churches.

The Russian Orthodox Church is daily offering up prayers for the peace of the whole world and this reflects the common desire of her flock to see the nations of the Earth engaged in peaceful work and leading a life of happiness. *The Journal of the Moscow Patriarchate* is educating the flock of our Church in the spirit of peace and over the past 40 years it has carried close upon 2,500 publications on Church-patriotic and peacemaking themes, including 1,150 articles and reports, nearly 1,000 official documents and more than 450 communications on the participation of the Russian Orthodox Church

various peace forums in this and other countries. The journal is constantly witnessing on its pages to the ecumenical movement and our active cooperation with other Christian Churches, it is calling the flock of the Russian Church to understanding the importance of building Christian unity and promoting it, to serving the good of mankind in the spirit of cooperation and peace.

In our socialist society Christians are actively and fruitfully working for peace, mutual understanding and friendship among nations, among all men irrespective of their political views and religious convictions. This is demonstrated, for example, by the activities of the Public Commission of the Soviet Peace Committee for Liaison with Religious Circles for Peace. It is headed by Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations.

The past few years have seen considerably increased involvement of the Russian Orthodox Church in the work for peace conducted by the World Council of Churches, the Christian Peace Conference and the Conference of European Churches. Our participation in the work for peace has been given a powerful momentum by the 1982 World Conference of Religious Workers in

Moscow and the 6th Assembly of the World Council of Churches in Vancouver, Canada, in 1983. In the context of current international developments, of special importance and topicality are the decisions of the traditional Round Table Conferences of religious workers and experts that annually meet in Moscow.

In his message to the participants in the Assembly "For Peace and Disarmament" (Bucharest, June 21-23, 1984) His Holiness Patriarch Pimen wrote: "Christian peacemaking, founded on the Gospel's profound moral principles, has always been perceived as tangible manifestation of love for one's neighbour as behested by Jesus Christ. We firmly believe that pacemaking has an eschatological significance, for all the good, which man creates in his temporal life, goes with him into eternity... The Orthodox Church, faithfully carrying her mission to save and lead men to God, regards peacemaking as an indivisible part of her religious activity... for peacemaking is a fulfilment of the Gospel" (*JMP*, 1984, No. 10, pp. 32-33).

May goodness, truth and peace triumph on our planet!

May the united works of Christian communicators help hasten this cherished time!

Archimandrite TIKHON

## The Demise of AUCECB Honorary Chairman I. G. Ivanov

The honorary chairman of the All-Union Council of the Evangelical Christians-Baptists, Iliya Grigorievich Ivanov (AUCECB Chairman from 1966 to 1974), passed away on February 1, 1985. His Holiness Patriarch Pimen sent the following telegram of condolences to AUCECB officials:

"To Andrei Evtikhievich Klimenko, chairman of the All-Union Council of the Evangelical Christians-Baptists.

"I express to you, dear brother, and, on your person, to the All-Union Council of the Evangelical Christians-Baptists, my deepest condolences on the demise of the AUCECB Honorary Chairman Iliya Grigorievich Ivanov. Recalling now the deceased and his highly beneficent activity in the ecumenical and peace movements over many years, I pray that the Prince of life and death

may grant him eternal repose in the heavenly mansions.

"With love in Christ,

+PIMEN, Patriarch of Moscow  
and All Russia"

Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations, also sent a telegram of condolences.

A memorial prayer meeting held in the prayerhouse of the Evangelical Christians-Baptists in Moscow on February 5 was attended by Bishop Sergiy of Solnechnogorsk, representative of the Russian Orthodox Church to the World Council of Churches in Geneva, who expressed condolences to the congregation on behalf of the Church workers of the Moscow Patriarchate. Also present was E. A. Karmanov of the Department of External Church Relations.



## Let Us Work Together

In his reply, Professor Bruce Rigdon said: "On our way to the USSR we read the Epistle of St. Paul the Apostle to the Ephesians, in which he says: *Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God* (Eph. 2. 19). Even over the two days we have been here we have felt the full depth of the genuineness of these words. We are celebrating Pentecost together. The Holy Spirit makes strangers His own, even if people fear one another. But this gift cannot be used selfishly. We thank God for this gift, for your invitation, for the fraternal relations between our Churches. We can promise that we will 'choose life'." In conclusion Professor Bruce Rigdon presented to the MTA books: *The Religious History of the American People* and *The Oxford Dictionary of the Christian Church*. Having left the St. Sergiy Lavra, the guests returned to Moscow, where they split up into groups and went on tour of the Soviet Union.

One of the groups visited Minsk, the capital of Soviet Byelorussia, where it was cordially welcomed by Metropolitan Filaret of Minsk and Byelorussia. The American guests attended a Divine Service in the Cathedral of the Holy Spirit, and had meetings with the clergy of the Minsk Diocese and representatives of other Christian confessions and the public of the Byelorussian capital. The guests visited the Museum of the History of the Great Patriotic War, the Hill of Glory, and the Khatyn memorial complex, where a member of the delegation, Father George Gray, an Orthodox priest, conducted the Lity for the Dead, and "Eternal Memory" was sung. The guests were deeply moved by their visit to these places. Dr. Bruce Rigdon said: "We have discovered a war unknown to us; we were astounded by the sufferings borne by your people and by the memory of this war which lives on in the Soviet people."

The group that travelled to Kharkov was warmly received by Archbishop Irinei of Kharkov and Bogodukhov. The

guests visited a kindergarten, a Young Pioneers' summer camp, and the "Seri Molot" ("Hammer and Sickle") plant and in a solemn atmosphere laid flowers at the Memorial of Eternal Glory. They were accorded a fraternal welcome at the churches of the Ozeryanskaya Icon of the Mother of God and of the Beheading of St. John the Baptist. Archbishop Irinei cordially greeted the representatives of the American Christians following the Divine Service at the Cathedral of the Annunciation in Kharkov. A dinner was given that evening in the cathedral conference hall at which Archbishop Irinei, Archpriest Boris Komonenko, a participant in the war, and members of the American delegation spoke. The brothers and sisters from the USA stressed the need to live in peace and to uphold peace in word and deed.

The programme of the group then went to Odessa, where it was hospitably received by Metropolitan Sergiy of Odessa and Kherson, was no less event-filled. Here the guests were also acquainted with various aspects of life in the Soviet Union. They visited the "Strogidravlika" plant, where they were received by its director G. K. Dobrinsky, made a trip to a rural church near Odessa, and visited the Odessa Theological Seminary and the Monastery of the Dormition. The guests met with the Orthodox clergy and representatives of other confessions in the city of Odessa. They went to the world-famous opera theatre, where they saw Dmitri Shostakovich's opera "Katerina Izmailova".

Ancient Kiev likewise received a group of NCCC representatives. There the guests visited the memorial complex—the Ukrainian State Museum of the History of the Great Patriotic War of 1941-1945, and toured the Kiev Pechery State Historical and Cultural Museum. They met with the public of the Ukrainian capital at the Friendship Society House. The members of the delegation also attended a prayer meeting of the Evangelical Christians-Baptists and later paid a visit to the Chancellery of the Senior Presbyter of the ECB for the Ukraine. The guests were deeply impressed by their visit to the

majestic Cathedral of St. Vladimir in Kiev.

The guests in Tashkent were warmly and cordially received by Archbishop Karolomei of Tashkent and Central Asia. He extended fraternal greetings to them and introduced them to the worshippers in the Cathedral of the Dormition. At the luncheon that followed he told the American Christians in detail about the life in his vast diocese, about the fine relations that had been established between Moslems and Christians, and about the great and totally unique experience of cooperation between the faithful of these two religions in working for peace that had been amassed in the USSR. The guests also visited the Uzbek Society for Friendship With Foreign Countries, the Kyzyl Uzbekistan Collective Farm, and the Moslem Board for Central Asia and Kazakhstan.

The sojourn of the delegation members in Volgograd was an exciting and impressive one. The representatives of American Christians were received at the Volgograd Regional Executive Committee. They then visited the Cathedral of the Kazan Icon of the Mother of God, where, after Divine Liturgy, they were greeted by Archbishop Pimen of Saratov and Volgograd, following which a panikhida was held for the warriors fallen in the battle for Stalingrad. A luncheon was given in honour of the delegation at the church house, during which Archbishop Pimen and the guests from the USA exchanged greetings. One of the speakers, the Rev. Charles Perry, of the Episcopal Church and dean of the cathedral church in Washington, said: "If even the residents of the US capital do not know the truth about the Soviet Union, what then can be said for the other citizens of America! Our Church organized the reading of lectures on the Soviet Union, which were attended by 700 people every week. We managed to involve staff members of the Soviet Embassy to the United States and members of the American government in this work. Now we are preparing the publication of a book of questions and answers on the armament problem, which we intend to present to the leadership of the Russian Orthodox Church. Our activity is not evoking a positive response with US citizens. However, even though

we are not having an easy time, we are continuing the struggle for peace."

The delegation laid flowers at the Eternal Flame in the Alley of Heroes in Volgograd. The guests were shown a film entitled "The Great Battle on the Volga". The representatives of American Christians visited the Volzhskaya hydroelectric power station, laid flowers on Mamai Kurgan, and were impressed by the Battle of Stalingrad Panorama Museum. At the conclusion of the US delegation's sojourn in Volgograd, Dr. Alan Geyer talked in a Novosti Press Agency interview about the purposes of their visit to the USSR: "We have two goals: to improve contacts between our peoples and to consolidate friendly relations between our Churches."

The American guests were given a gracious reception by the Ancient Orthodox Church of Georgia. It is of note that while receiving the NCCC delegation at a time when relations between our two countries are going through a difficult period, the representatives of the Georgian Church addressed words of folk wisdom to the guests: "That which has been destroyed by enmity is again erected through love". Our American brothers and sisters felt the warmth of this love during their several unforgettable days in the ancient land of Georgia, where a vast programme was offered to them with the blessing of His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia. The guests visited churches in the Georgian capital and its environs, the Georgian State Art Museum, a synagogue and a Roman Catholic Church, and attended a performance at the Zakharía Paliashvili Opera and Ballet Theatre of an opera based on the ancient Georgian Christian subject of the martyrdom of St. Shushanika. The delegation was deeply impressed by the Divine Service in the Sion Patriarchal Cathedral of the Dormition in Tbilisi, which was conducted by His Holiness and Beatitude Catholicos-Patriarch Iliya, and by their meeting with His Holiness. Greeting the Christian guests from America, His Holiness and Beatitude Catholicos-Patriarch Iliya said: "We pay a great deal of attention to your visit, since relations between our two countries are of tremendous importance for the whole world. Today nuclear war is posing a



threat to civilization and life in general, and I believe that the fault here lies not with scientific and technological progress, but with the fact that man has unfortunately proven to be unprepared for it. The overriding mission of the Church is to educate man spiritually. Peace and war originate in man's soul. I think that man, who has been created in God's image and likeness, will not permit the catastrophe, God Himself will not permit the destruction of man—the crown of His creation. I view the future of mankind with hope and would like your visit to our country to contribute to the rapprochement of our Churches and countries."

On behalf of the delegation members, the Rev. John Linder thanked His Holiness and Beatitude Iliya, underscoring the ecumenical and peacemaking goal of their visit to the Soviet Union. Metropolitan David of Sukhumi and Abkhazia, Head of the Department of External Church Relations of the Georgian Orthodox Church, gave a dinner in honour of the guests at the Iberia Hotel.

The sojourn of the American Christians in Erevan, Armenia, was just as impressive. Here they were received by archbishops and bishops of the Armenian Apostolic Church. The guests worshipped in the churches of the Holy Martyr Rhipsimé (Rhipsimya) and St. Sarkis (Sergiy), they visited the Matenadaran—a depository of ancient manuscripts, a monument to the victims of the genocide of 1915, and the Echmiadzin Monastery, and met with representatives of the Armenian public in the House of Friendship. They were received by Yu. E. Khodzhamiryan, Vice-Chairman of the Armenian Council of Ministers.

The American Christians were given a cordial reception in the ancient Russian towns of Vladimir and Suzdal. Archbishop Serapion of Vladimir and Suzdal solemnly welcomed the guests at the Vladimir Cathedral of the Dormition, and then gave a luncheon in the delegation's honour. The American guests viewed the sights of the city of Vladimir. They were particularly impressed by the fact that the restoration of the Cathedral of St. Demetrius was carried on even during the Great Patriotic War; despite the grim trials, the

Soviet government found the resources and people to save this monument of old Russian culture.

From Vladimir the delegation headed for Suzdal, accompanied by Archimandrite Valentin. This town literally overwhelmed the guests, who called it a fairy-tale town. In the tourist complex, where the delegation members were accommodated, they viewed a film entitled "The 60th Anniversary of the Restoration of the Patriarchate". The guests enjoyed their visit to the home of Archimandrite Valentin, rector of the Suzdal parish. That evening, before the guests left for Tallinn, Archbishop Serapion gave a reception in honour of the guests, which was attended by representatives of the town's public organizations.

Our American brothers and sisters were given a hospitable reception in the capital of Soviet Estonia, where they were received by Orthodox, Lutherans, Evangelical Christians-Baptists and Methodists. The guests visited the Consistory, where they had meetings with Archbishop Dr. Edgar Hark of the Evangelical Lutheran Church of Estonia, and went to the Dome Cathedral (The Toomkirik) and a community of Evangelical Christians-Baptists of the Oleviste church. The delegation members attended Divine Liturgy at the Orthodox Cathedral of the Orthodox Prince St. Aleksandr Nevsky, after which they talked with the parishioners. The representatives of American Christians acquainted themselves with the ecclesiastical and civil architecture of Tallinn. After they viewed the Town Hall they were received in it by the secretary of the City Executive Committee. A cordial meeting was held in the Estonian House of Friendship and Cultural Relations with the Peoples of Foreign Countries. The delegation members also visited the Kirov and the Razva Vyit collective farms.

Prior to their return to Moscow the groups gathered in Leningrad. The group leaders were received at the Leningrad City Soviet. The delegation made a lengthy excursion about Leningrad and saw the city's unique sights. The representatives of American Christians laid flowers at the Memorial in Victory Square and at the Piskarevskoe Cemetery, where "Eternal Memory" was sung. The NCCC delegation

members visited several Orthodox churches in the city, a Roman Catholic church, and a prayerhouse of Evangelical Christians-Baptists.

On the morning of June 17 the entire delegation attended Divine Liturgy at the Holy Trinity Cathedral at the St. Aleksandr Nevsky Lavra, which was celebrated by Metropolitan Antoniy of Leningrad and Novgorod, assisted by Archbishop Nikon, Archbishop Meliton of Tikhvin, Archbishop Kirill of Vyborg now of Smolensk and Vyazma), rector of the Leningrad Theological Academy and Seminary. After the Liturgy Metropolitan Antoniy delivered an address to the American delegation. In his reply Professor Dr. Bruce Rigdon noted that the week and a half the delegation members had spent in the Soviet Union had made an indelible impression on them. "Such trips transform hearts and lives," he said.

A meeting was held later that day in the Assembly Hall of the Leningrad Theological Schools with Metropolitan Antoniy, with the administration, professors, lecturers and students of the theological schools, and also with representatives of other religious confessions and the Leningrad public. In his opening address, Metropolitan Antoniy said: "Only friendship leads to peace, and on this road we are not alone, but with Christ." Then Professor Dr. Bruce Rigdon spoke. He expressed gratitude for the cordial reception given the delegation and pointed to the great importance which such contacts have today, what with the nuclear threat hanging over mankind.

On July 18 the NCCC delegation returned to Moscow. Later that day the American guests divided into groups and paid a visit to the Moscow City Soviet, where they were received by B. V. Pokorzhevsky, Secretary of the Executive Committee of the Moscow City Soviet, to the Institute of the USA and Canada Studies of the USSR Academy of Sciences, where the delegation was received by V. V. Zhurkin, Deputy Director of the Institute, to the Soviet Peace Committee, where the guests from the USA were greeted by its Chairman, Yu. A. Zhukov, and also to the Union of Soviet Societies for Friendship, where the NCCC delegation was received by G. N. Gerasimov, Vice-

President of the "USSR-USA" Friendship Society.

On June 19 a seminar-meeting was held in the conference hall of the Cosmos Hotel, where the delegation members were staying, between American Christians and representatives of the Russian Orthodox Church and other Churches in the USSR, and representatives of the Soviet public and scientists. The guests shared their impressions of the visit to the Soviet Union and took part in a debate on questions of war and peace and present-day Soviet-American relations. At the conclusion of the seminar the guests, summing up their visit, generalized their impressions as follows: the Church in the USSR is alive; Soviet people want peace; the efforts of socialist society in the sphere of social security are very substantial; the Church's contribution to the culture of her people is lofty and significant; there exist major differences between Soviet society and American society, but the visit gave a fresh boost to Christian peacemaking activity; the Churches of East and West must continue to pool efforts to work for peace and mutual cooperation.

After the seminar a press conference was held.

At the Sovetskaya Hotel His Holiness Patriarch Pimen gave a grand reception in honour of the delegation of the National Council of the Churches of Christ in the USA, at which His Holiness and Professor Bruce Rigdon exchanged speeches.

On June 20 the guests left the Soviet Union.

As to the importance of this visit of the NCCC delegation to the USSR, the guests put it best themselves: "The desire to establish relations of peace and friendship with the Soviet Union is expanding among American Christians. The visit to your country of such a large delegation of the National Council of the Churches of Christ in the USA is not accidental. We have realized how false the information about life in the USSR, especially religious life, which we receive in the USA, is. It will be difficult for us to bring back the truth about the Soviet Union and its people, but we are hoping for success."

Archimandrite IOSIF,  
of the Moscow Diocese



## Regional EYCE Session in Suzdal

The 4th Regional Meeting of Young Christians from the European Socialist Countries—Members of the Ecumenical Youth Council in Europe (EYCE) was held in Suzdal, USSR, from November 24 to 29, 1984, on the initiative of that organization. Representatives of various Churches and confessions from Bulgaria, Czechoslovakia, the GDR, Hungary, Poland, Romania, the USSR and Yugoslavia met to discuss the participation of young Christians from the socialist countries in various undertakings to be held within the framework of the International Youth Year observed by the UNO, including the 12th World Festival of Youth and Students (July 27—August 3, 1985, Moscow) and the 4th European Ecumenical Youth Conference (August 8-15, 1985, Tampere, Finland).

The meeting in Suzdal was attended from the Russian Orthodox Church by Archimandrite Iosif, of the Moscow Diocese; Hieromonk (now Archimandrite) Feofan, lecturer (now assistant rector) of the Leningrad Theological Seminary; G. Glushik (now deacon), A. Egorov, A. Karpenko, I. Sviridov (now priest)—staff members of the Department of External Church Relations; M. Nelyubova, DECR interpreter; O. Ponomareva, student of the Leningrad Theological Academy.

Also present were representatives of the Armenian Apostolic Church, the All-Union Council of the Evangelical Christians-Baptists, the Georgian Orthodox Church, the Evangelical Lutheran Church of Latvia, and Evangelical Lutheran Church of Estonia.

The theme of the meeting was "Participation in Development for Peace". The meeting opened with an ecumenical service of worship in which, besides the participants, the clergy of the Vladimir Diocese took part, including Archimandrite Kirill, secretary to Archbishop Serapion of Vladimir and Suzdal; Archimandrite Valentin, Rector of the Suzdal Church of Sts. Constantine and Helena, Equal to the Apostles, and others.

The session was opened by the EYCE General Secretary, the Rev. Laszlo Pall (Hungary).

The participants then heard two reports that laid the basis for the discussions in the three working groups on the themes: the importance of the East European region in the EYCE; Christian service in a socialist society; Christian witness for unity and peace.

Candidate of History K. V. Voronov of the Institute of World Economics and International Relations of the USSR Academy of Sciences presented a report "Current Economic and Political Situation in Western Europe", in which he outlined the causes of the economic and political dependence of the West European countries on the United States, and dwelled on certain differences among them. Referent of the DECR, Candidate of Theology I. Sviridov, presented a report "Participation in the Development for Peace (Theological Aspects)" in which he identified the sources of the social and peacemaking service of Christians. He called for a more resolute opposition to the forces of evil on our planet. The report aroused a lively response on the part of the participants who all agreed that it was social activity, so necessary in the world today, that the Christians are still lacking. "Merely striving for good is not enough. We must engage in practi-

cal activity," said a delegate from the GDR. "is very difficult to impress lofty truths on a person if he is hungry..." noted the EYCE Vice-President Pavel Vychopen (CSSR). The Rev. Peter Koldur of Estonia stressed that the struggle for peace should be launched in every individual parish—how can we champion peace somewhere if there is no peace in our own house and in our own heart?

Addressing one of the plenary sessions, former EYCE Vice-President, Archimandrite Iosif, traced in detail the origin and development of that organization. He recalled that the EYCE was founded under the aegis of the World Council of Churches in 1968 in a most complicated international situation. Representatives of Churches in the East European countries joined the organization much later, the theological schools of the Russian Orthodox Church, for example, became its members in 1975. From the late 1970s various EYCE undertakings began to be conducted more often in socialist countries, and the first session of its new Executive Committee met in Odessa, the USSR, where the participants were received by His Holiness Patriarch Pimen, who thus demonstrated his attention to this organization and its activities. Today Churches in 18 European countries belong to the EYCE.

The Rev. Laszlo Pall acquainted the participants with some aspects of the EYCE program for the future. He stressed that much attention would be given to developing EYCE youth camps, whose importance was especially emphasized at the 16th General Assembly in Wuppertal (FRG, October 1984). The EYCE will also conduct in the near future a series of consultations with other youth organizations, such as the Syndesmos (the world fellowship of Orthodox youth organizations), the Youth Section of the Middle East Council of Churches, the youth organizations of Latin America, etc. There will also be meetings with secular youth organizations.

In view of the worsening of the international situation, the participants expressed desire that the EYCE should be a kind of East-West bridge, promoting mutual confidence between them.

The Suzdal meeting has demonstrated the determination of the Christian youth in the socialist countries to play a steadily increasing role in the life of their Churches and in international relations.

The meeting served to strengthen mutual trust among people who, though they belong to different confessions, share a sincere faith in Jesus Christ. "Christ is with us, we are not alone in our small boat amidst the stormy sea of passions..."—this belief of the young Christians from the GDR found response in the hearts of many other participants.

During their stay in Suzdal, the participants in the 4th Regional EYCE Session never tired of expressing their admiration of the greatness of the spirit of the Russian craftsmen who have created the gems of traditional architecture of the Vladimir and Suzdal region. They kept admiring the beauty of the soul of the common Russian folk and the profound spirituality of the Russian Orthodox Church.

Archimandrite IOSIF



## The Russian Orthodox Church in the Mid-17th Century as Seen by Archdeacon Paul of Aleppo

As the millennium of the Baptism of Russia approaches, we examine the past more and more frequently. We want not only to recall milestones in Church history, but also, having lifted the heavy veil of Time, to see the spiritual life of early Russ. How did our ancestors worship, and pray, how did they live and work hundreds of years ago?

The middle of the 17th century is a peculiar point in the history of our Church. The powerful influence on state affairs and the life of society which the Russian Orthodox Church achieved under its Holiness Patriarch Nikon was not to be observed either before or after. The Church reached this moment in history enriched by the treasures of spiritual experience amassed in the preceding centuries. Precisely this enabled her to survive the stern trials of the second half of the 17th century by surmounting the Church schism, the demarcation with state power and the "temptations" of the Synodal Period. All the more noteworthy is the fact that it was at this time that there appeared an extensive description—the only one of its kind—of life in Russia and the Russian Church, entitled *The Journey of Patriarch Macarius of Antioch to Russia in the Second Half of the 17th Century as Described by His Son, Archdeacon Paul of Aleppo*.

This rare book is a compilation of the travel diaries and notes of Archdeacon Paul, an indomitably inquisitive Orthodox Syrian, who has left us vivid pictures of the past by describing everything that he saw. This work cannot be overestimated. The more than 1,000 pages of the manuscript contain invaluable information and sketches from life. There are descriptions of Russian landscape, towns, villages, monasteries, churches, their decoration and order with a multitude of extremely rare details, witnessing to the life and mores

of various segments of society, and sketches of the characters of Russian people, including the most prominent figures of the time, such as Tsar Aleksei Mikhailovich, Patriarch Nikon, the boyars, princes and clerics, and information about the state and ecclesiastical order and administration. Of particular interest is the information about the divine services of that time with their peculiarities, the Church-State relationship, important events in State and Church life, and about the spiritual and moral condition of mid-17th-century society in Russia.

In short, we have something of a huge canvas depicting in clear-cut lines and vivid colours a picture or image of Russia created by a witty, benevolent yet objective person.

Paul of Aleppo was not merely a traveller and a detached observer. He was a dignitary of the Antiochene Church who had come to Russia as a member of a delegation on a very delicate task. On the one hand, his father, the Patriarch of Antioch, had to ask for financial aid for his Patriarchate, and, on the other, to use his authority to help resolve a number of Russian ecclesiastical matters, which our Church was in dire need of at that time. The Antiochene Church, among other Orthodox Churches, was in high esteem in 17th-century Russia. Because of this Archdeacon Paul had free access to spheres of Church life which, in keeping with the traditions of those times, were tightly closed to all non-Orthodox foreigners. The latter, for example, were not permitted to enter Russian churches and monasteries or attend divine services, all the more so in the sanctuary. Their travel about town was very limited and personal contacts with the population were most strictly forbidden. Archdeacon Paul, however, was exempted from almost all these restrictions.



He was able to familiarize himself with all spheres of Russian life. Of great importance here was the fact that almost all Russians, from the royal family to officials, took a sincere personal liking to the joyful and sociable young Syrian. A number of officials desirous of satisfying the archdeacon's curiosity provided him with information of state importance.

Paul of Aleppo studied with amicable attention the life of the Russian Church and the spiritual state of Russian society. At the same time he vigilantly took note of what could evoke censure.

Not everything in his book can be taken on trust, some things need critical verification or clarification, since Archdeacon Paul frequently oriented himself to stories and rumours. Assessments of many aspects of Russian reality by the guest from the Antiochene Church cannot help being subjective.

These features are typical of any memoir; however, these inevitable flaws do not detract in the least from the value of a literary historic work, all the more so since what is important for history is not only what the contemporary sees but also how he sees it.

*The Journey...* of Archdeacon Paul is used little in secular and ecclesiastical historical literature considering the invaluable treasure it contains. There are objective reasons for this which will be dealt with later. This literary source has been known for a long time, but it has served chiefly as reference material for authors writing on mediaeval Russian history, whereas this unique monument deserves special attention.

It is our purpose here to select from the extensive diary notes of Archdeacon Paul, in which information about heterogeneous subjects are mixed together, that which applies to Russian Church life, and to systematize these facts into thematic sections which are of interest for the history of the Russian Church.

### Characterization of the source

The background of *The Journey...* is as follows. On December 12, 1647, Kir Macarius acceded to the Patriarchal Throne of the Antiochene Church. He was an Orthodox Syrian and a priest named Ioann az-Zaim. The onerous Ottoman yoke and the abuses of the Turkish officials had saddled the Antioche-

ne See with debts under Macarius's predecessor, Patriarch Euthymius of Chio. Seeing no other alternative, Patriarch Macarius decided to seek help in Orthodox countries, first of all in Russia.

Thus began his journey, undertake "not for sightseeing or travel, and not in the capacity of a guest, but out of need, due to difficult and straitened circumstances", "against his will". Paul of Aleppo writes. On the other hand, this was a traditional act of sisterly communion among the Churches, the simplicity and naturalness of which eloquently speak of the genuineness of the catholicity of the Orthodox Church and of the genuinely sisterly ties which have linked the Russian Orthodox Church with the other Local Orthodox Churches since ancient times. History knows many examples of such communion. Suffice it to recall that a visit to Moscow was made in 1586 for approximately the same purpose by Patriarch Joakim Dau of Antioch, who helped found the patriarchate in Russia. Patriarch Macarius, too, was fated to take a large part in Russian ecclesiastical affairs, so the sisterly communion between the Churches was mutually beneficial and necessary.

Accompanied by his son Paul, an archdeacon of the Antiochene Church and other companions, Patriarch Macarius set out on the long journey in July 1652.<sup>1</sup> After having experienced a multitude of difficulties during the overland trip to Constantinople, and the sea voyage to Moldavia, and after having undergone many hardships in Moldavia and Walachia, where the travellers were forced to become witnesses and to some extent participants in political upheavals known in history, Patriarch Macarius and his companions crossed the Ukrainian frontier on June 10, 1654. The Ukrainian people were fighting at the time for liberation from Polish rule. On July 20 of that year the guests from Antioch arrived in the town of Putivl and from there their journey in Russia began.<sup>3</sup> They stayed within the bounds of the Moscow state till June 16, 1656, after which, having set out from Putivl, they again entered Ukrainian territory. On August 15, 1656, the travellers found themselves in Moldavia.<sup>5</sup> There they again had to endure a good many hardships involving risk to their lives. They subsequently sailed to the coast of

the Caucasus, and travelling overland, through Turkey, reached home. After exactly seven years of travel Patriarch Macarius and his companions arrived safely in Damascus on July 1, 1659, and were ceremoniously welcomed by the people and the clergy. They brought intact almost all the valuables with which they were presented in Russia to pay their debts in full and meet other needs of the Church.<sup>6</sup>

During all that time Archdeacon Paul made detailed notes about whatever attracted his attention. The writings of Paul of Aleppo abound in details and information which are not to be found elsewhere. From this viewpoint *The Journey...* is a unique source of ecclesiastical and secular history.

The book of Paul of Aleppo was created as follows. The narration, which in the form of diary entries, sets forth events in chronological order; however, it comes across comments from which it is obvious that the author knew the subsequent course of events, but he considered it necessary to relate them "in their proper place". Paul of Aleppo himself says the following about his work on the book: "You who are reading this description I have written, pray for me, feeble servant Paul, an archdeacon of vocation; may my trespasses be forgiven by Him Who eased my labour and revealed the capacities of my mind, that my intelligence was expanded and I wrote this entire narration, the compilation and exposition of which could have been beyond the power of any! I strained my eyes, thoughts and emotions, I expended great effort and poured hard, spending a year working on the rough notes to produce the finished product."<sup>7</sup> In another place Archdeacon Paul mentions in passing: "Now, brother, that the information I have conveyed is not subject to any doubt whatsoever, for when I went to Moscow a second time from the country of Georgia, accompanying the Patriarch of Egypt (Alexandria) and my parent, investigated thoroughly and confirmed all these facts."<sup>8</sup>

It is clear first of all from these interesting admissions by the author that during the journey itself Paul of Aleppo made only rough notes and sketches, which he later, a year after his return home, worked over, systematized, augmented and set forth as a finished book.

Secondly, we find that Paul of Aleppo went to Moscow a second time with his father and Patriarch Paisius of Alexandria. In 1666 they arrived in Russia for the trial of Patriarch Nikon. During this second trip Paul checked his initial observations and information, and his revision of *The Journey...* was possibly the result of this. However, it must have been finished no later than May-June 1669, for the following reason. Whereas the first trip of Patriarch Macarius to Russia ended successfully and happily, his second journey to Moscow, for the trial of Patriarch Nikon, was full of sorrow. All the valuables which the Russian Tsar had presented them with for their participation in the trial of Patriarch Nikon, were stolen on their return trip by adherents of a different faith.<sup>9</sup> And the cheerful young Archdeacon Paul suddenly died after a short illness in Tiflis, without reaching home. The letter, dated June 22, 1669, sent from Georgia by Patriarch Macarius to Patriarch Ioasaf of Moscow says in regard to this: "We arrived in Iberia, stayed there one month, and Archdeacon Paul died."<sup>10</sup>

The fact of the second sojourn of Paul of Aleppo in Russia in 1666, with which the author's revision of the book about his first trip is connected, explains a great deal. It becomes clear, for example, why in *The Journey...* Paul of Aleppo writes much and in detail about Tsar Aleksei Mikhailovich and very guardedly and meagrely about Patriarch Nikon, with whom the guests from Antioch met and talked much more, and who, as the Patriarch, must undoubtedly have been of profound interest to Archdeacon Paul. The surprising fact that the observant Paul does not describe the personal traits of a number of Russian hierarchs, boyars and princes becomes clear as well. The vicissitude of the Tsar's attitude to all who were in one way or another close to the dethroned Patriarch Nikon evidently forced Paul of Aleppo to delete much from the first version of *The Journey...*

A number of questions arise in this connection. Has any information survived concerning the initial text of *The Journey...* made back in 1660-1661, or concerning Paul's notebooks which underlay it? Did Archdeacon Paul keep any notes during his second sojourn in



Russia? Judging by his character and indomitable curiosity, one may surmise that in all probability he did. Were they preserved? Is there any mention of them in Arab sources and literature? Unfortunately, these questions have yet to be answered.

The Orthodox Arabs in Syria have been interested in Paul's book since way back; they knew it well and had made numerous copies. In the early and late 18th century there appeared several copies of *The Journey...* in Arabic. One of them was taken to England by Earl of Gilford, translated by Balfour into English and published by the "Foundation for Eastern Translations" in 1829-1836. Excerpts from *The Journey...* were translated into Russian from this English text. Deserving of singular attention is the detailed review of *The Journey...* based on Balfour's translation made by Kamensky and published in the *Works of the Kievan Theological Academy* for 1876.<sup>14</sup> However, the Balfour translation had become a bibliographical rarity by the middle of the last century. Moreover, it abounds in inaccuracies and, what is most important, lengthy omissions of those passages which describe in detail churches, monasteries and divine services, which the English translator deemed to be of little interest. For this reason in mid-19th century endeavours were made in Russia to acquire copies of Paul of Aleppo's work. Three copies of *The Journey...* were brought from the East.

To find someone to translate the work into Russian took some time. Finally it was undertaken by G. A. Murkos, a member of the Society of Russian History and Antiquity of Moscow University, who, as he put it, was "a native of the same country and the same Church to which Paul and his father belonged". For this reason the matter of translating Paul of Aleppo's work was for him "particularly dear and particularly close to heart".<sup>12</sup> It must be said that G. A. Murkos accomplished the task brilliantly. After selecting the most accurate and conscientiously made copy of the three available in Russia, the translator supplemented it where necessary from the Balfour translation. This produced the fullest translation—and the only one of its kind—of Archdeacon Paul's work, including the description of the entire trip of Patriarch Macarius

from Damascus to Moscow and back and, as a supplement, a list of the Patriarchs of Antioch from the time their translation from Antioch to Damascus up to Patriarch Macarius.

G. A. Murkos painstakingly provided his translation with numerous valuable notes and at its conclusion added a detailed scholarly description of the manuscript which he had used for the main part. This was the copy of *The Journey...* made in 1859 in Damascus from an early manuscript, whose precision and closeness to the original is evidenced by the signatures and seals of very eminent ecclesiastical figures well known among scholars<sup>13</sup>. Therefore Murkos' translation is well-nigh the world's only full, omission-free, and qualified translation of the book of Paul of Aleppo, provided, moreover, with requisite annotations.

This translation<sup>14</sup> was put out in a number of instalments by the Moscow University Publishers.<sup>15</sup> The first instalment—"From Aleppo to the Land of the Cossacks"—was published in 1896. The second—"From the Dniester to Moscow"—came out in 1897. The third—"Moscow"—was published in 1898. The fourth—"Moscow, Novgorod and the Road from Moscow to the Dniester"—came off the press in 1899, and the last instalment—"The Return Trip. Moldavia and Wallachia. Asia Minor and Syria. Results of the Journey"—was issued in 1900. Prior to this publication, greatly abridged excerpts from the Murkos translation appeared in *Moskovskie vedomosti* (The Moscow Gazette) and *Russkoe obozrenie* (The Russian Review), but after the publication of the complete translation, they lost their importance.

Thus, up to the very end of the 19th century, Russian historiography had at its disposal only excerpts from the English translation of the book by Paul of Aleppo. It was only in the early 20th century that this fine monument became available for extensive study. This circumstance explains the fact that many prominent scholars of Russia and the Russian Church made little use of *The Journey...* by Archdeacon Paul of Aleppo. For instance, S. M. Soloviev in his *History of Russia* merely mentions the source in passing in the appropriate sections. His Eminence Metropolitan Makariy (Bulgakov) of Moscow al-

lomna, a historian of the Russian Church, was forced to use the English translation by Balfour<sup>16</sup>, but he draws heavily on this highly important material.<sup>17</sup> In his *History of the Russian Church*, Archbishop Filaret (Gumilev) of Chernigov does not use *The Journey...* by Paul of Aleppo at all.<sup>18</sup> In the early 20th century, references began being made in academic religious literature to Paul of Aleppo as a recognized authority.<sup>19</sup>

The singular abundance and diversity of factual information contained in *The Journey...* by Archdeacon Paul rapidly made it a valuable source for many authors writing on a wide variety of themes. Obolensky wrote (from the Balfour translation) a generalization entitled *The Moscow State During the Reign of Aleksei Mikhailovich, and Patriarch Nikon According to Archdeacon Paul of Aleppo's Notes*.<sup>20</sup> This work is written entirely on the basis of *The Journey...* by Paul of Aleppo. In 1906 a book by Archpriest Aleksandr Losov was published entitled *Church and State in Mid-17th Century Russia and Its Reflection in the Notes Made by Paul of Aleppo* (Zhitomir, 1916).<sup>21</sup> In many historical works *The Journey...* is used together with other sources.<sup>22</sup>

In Soviet historiography *The Journey...* by Paul of Aleppo is known, but little used. For instance, in the fundamental collective work of the Institute of History of the USSR Academy of Sciences, entitled *Essays on the History of the USSR. The Feudal Period, 16th-17th Centuries*,<sup>23</sup> references to the testimonies of Paul of Aleppo as an authoritative source are made in the chapters: "Crafts and Small Manufactures" (weaving and bricklaying methods); "Trade" (the market in Moscow); "Russian Culture" (the casting of the huge bell for the Kremlin and Russian icon-painting); "Moldavia" (the state system, administration, the uprising in Jassy in 1653, and the haiduk movement).

The style of *The Journey...*, even in Russian translation, is marvellous. It is a lively, vivid, conversational language. Paul of Aleppo writes in the form of letters to a close friend, one Archdeacon Gabriel, the son of Constantine, a goldsmith who, according to Paul, is "a rarity in his age, the only one in this century and epoch... imbued with perfection and most superb quali-

ties, extraordinary knowledge and profound erudition", and who, it seems, persuaded Paul to keep a diary and make notes during his trip.<sup>24</sup> The narrative style chosen was fortunate. In places Archdeacon Paul assumes the tone of a confidential friendly talk. The frequent lyrical digressions, emotionality, ironic description of his own experiences and the figurative style make Archdeacon Paul's work a vivid artistic literary phenomenon of his times. *The Journey...* reads very easily now too; one's interest is maintained, as is the case with all well-written, captivating travel notes.

## NOTES

1. *The Journey...* Translated by G. Murkos (from the manuscript of the Central Moscow Archive of the Ministry for Foreign Affairs): Moscow University Publishers, 1896-1900. Installments I-V. Instalment I, p. 4.

2. *Ibid.*, Instalment II, p. 1.

3. *Ibid.*, p. 95.

4. *Ibid.*, Instalment IV, p. 184.

5. *Ibid.*, p. 195.

6. *Ibid.*, Instalment V, p. 150.

7. *Ibid.*, Instalment III, p. 30.

8. *Ibid.*, p. 66. Paul of Aleppo reports that during the sojourn in Russia of Patriarch Joakim Dau of Antioch in 1586, Metropolitan Isa (Jesus) who accompanied him, compiled in verse a description of Moscow and its sights, way of life, mores, etc. Admittedly it was not every extensive—"one notebook", from which Archdeacon Paul quotes.

9. N. F. Kapterev. *Patriarkh Nikon i tsar Aleksei Mikhailovich*. (Patriarch Nikon and Tsar Aleksei Mikhailovich). Sergiev Posad, 1912, Vol. 1, p. 499.

10. *The Journey...* Instalment V, Foreword by the translator.

11. For details see the article by the translator of *The Journey...* G. A. Murkos: "The Arabic Manuscript of the Journey of Patriarch Macarius of Antioch to Russia (a Description of the Manuscript belonging to the Library of the Main Moscow Archive of the Ministry for Foreign Affairs)". The article is supplemented at the end of the Instalment V of *The Journey...*, pp. 198-205.

12. *The Journey...* Instalment V., p. 200.

13. For details see the above-mentioned article by G. A. Murkos.

14. Its full title: *Puteshestvie Antiokhiiskogo Patriarkha Makaria v Rossii v polovine XVII veka, opisannoe ego synom, Arkhidiaonom Pavlom Aleppskim* (The Journey of Patriarch Macarius of Antioch to Russia in the Mid-17th Century as Described by His Son, Archdeacon Pavel of Aleppo). Translated from Arabic by G. Murkos (from the manuscript of the Main Moscow Archive of the Ministry for Foreign Affairs).

15. Each instalment is paginated differently.

16. Metropolitan Makariy. *Istoria Russkoi Tserkvi* (A History of the Russian Church). St. Petersburg, 1883, Vol. XII, Book I, pp. 168-169.

17. References to Paul of Aleppo in the 12th volume of the *History of the Russian Church* by



Metropolitan Makariy on pp. 168-169, 172, 175, 197, 199, 201-202, 211-213, 238, 240, 242, 246, 254, 271-272, 284-285, 288, 294, 296, 298, 309. All of them deal in one form or another with Patriarch Nikon and his reign.

18. Archbishop Filaret Gumilevsky. *Istoria Russkoi Tserkvi*. (History of the Russian Church). 5th edition. Moscow, 1888. The Patriarchal Period (1588-1720).

19. *Rukovodstvo po istorii Russkoi Tserkvi dlya Dukhovnykh Seminarii* (Guide to the History of the Russian Church for Theological Seminaries). Compiled by P. Malitsky. 3rd edition. St. Petersburg, 1902, instalment II, III. Sixth year course of the Theological Seminary.

20. Trudy Kievskoi Dukhovnoi Akademii (Transactions of the Kiev Theological Academy) 1876.

21. The author examines in detail the origin of the *Notes* and focuses on the liturgical elements of Church life (orders of various services).

22. For a list of these articles see the foreword to *The Journey...* instalment I, pp. VII-VI. These articles deal chiefly with Church history and the archaeology of Kiev.

23. Publication of the USSR Academy of Sciences. Moscow, 1955.

24. *The Journey...* Instalment I, p. 2.

Archpriest LEV LEBEDEV

(To be continued)

## Heortology and Theology of the Nativity of Christ

The modern service in the Menaia has the superscription: "The Nativity According to the Flesh of Our Lord God and Saviour Jesus Christ"<sup>10</sup>. Some menologies also have the addendum: "Pascha. Three-day Feast."<sup>11</sup> In Latin this feast is called *Nativitas Domini*, in English—*Christmas*, in German—*Weihnacht*, and in French—*Noel*. As is evident from these various names, the Orthodox name is the most explicit in determining and pointing to the essence of the feast. The word *Pascha* characterizes the solemnity of the feast, but also indicates that the Feast of the Nativity is greatly reminiscent, especially in the pre-festal period, of the "Pascha of the Cross" (Holy Week), inasmuch as the Incarnation (as the exhaustion of the Godhead—cf. Phil. 2. 7), the Nativity, the manger and the cave are the beginning of the great Way of the Cross of the Divine Redeemer.

In its architectonics the service of the feast is one whole and yet independent, incorporated into the invariable parts of the daily liturgical cycle. The structure of the service is evocative of a classical poem. It combines the poetry and the rites of the officiants and the choristers. It may be presented as a following scheme:

### *Anti-Prologue*

Stichera on "Lord, I have cried" with the Entrance, paroemias, Apostle and Gospel. All this is combined with the first half of Great Vespers and the second part of the Liturgy of St. Basil the Great for the Compline of the feast. In conclusion a doxology is chan-

ted in the centre of the church before a lit candle.

### *Prologue*

The Great Compline with the singing of "God is with us"—that which was read in the previous part—in the last two paroemias. The troparion and kontakion of the feast. After the reading, "Glory to God in the highest", as the main theme of the following Matins, Litany stichera are sung in the narthex.

### *First Strophe*

Entry into the church. Aposticha at the second half of Vespers with the blessing of the loaves.

### *Second Strophe*

"Glory to God in the highest"—the start of Matins and its main theme. After the Six Psalms—"God is the Lord" with the troparion.

The kathismata with the sedalen. Polyeleos with the magnification and selected stichera, prokimenia, Gospel and the sticheron "Glory to God in the highest". Canon with katabasis. Troparion after the Great Doxology.

### *Third Strophe*

Three festal antiphons at Liturgy "As many as are baptized into Christ have put on Christ" (resonance of joint rejoicing on Epiphany, when the Baptism of the catechumens was conducted), prokimenon, Apostle, Alleluia Gospel, and so on, in the Liturgy of St. John Chrysostom with "It Is Memory" replaced by the festal hymn.

### *Epilogue*

One of the vivid indicators of the festal theme is the koinonia or the Communion Verse, which makes

For the beginning see JMP, 1985, No. 6.

found spiritual penetration into the mystery of the Incarnation and the mystery of communion with Christ through the partaking of His Holy Body and Blood. And, as the continuation of the feast, the glorification of the newborn Christ is conducted in the hopes of the Christians themselves.

The anti-prologue begins with a sticheron of St. Germanus, Patriarch of Constantinople—the restorer of the veneration of icons: “O come, let us rejoice in the Lord, as we declare this present mystery.” The hymn in question deals with the mystery of the reconciliation of man with God, the relationship broken by the Fall. Now, when the true God comes to man, the wall of separation between creation and the Creator is destroyed, the flaming sword of the Cherubim is turned back, clearing the way to the Tree of Life, and man acquires access to the fruits of the former, paradisiacal state which the first man possessed before the Fall. Hence, in lies true spiritual joy which signifies the first manifestation of the vital forces in man after he tastes the fruit of Paradise.

The fruit of the Tree of Life given right to those who taste it. “When the first Jesus was born of the Blessed Virgin,” says Anatolius of Studios, the second of the hymnists, “the whole creation was lighted...” (second sticheron on “Lord, I have cried”).

“...O Christ our God... Thou hast enlightened us by Thy coming. O Light of Light, O Radiance of the Father, Thou hast illuminated all creation; and every breath doth praise Thee, the Image of the glory of the Father. O God Who art and Who hast ever been, Who hast shone forth from the Virgin, have mercy upon us” (*ibid.*, third sticheron). It is evident from these words of the sticheron, an unusual transformation takes place throughout the creature world by reason of the Nativity. With the Incarnation, the material world becomes a participant in Divine Life; the Author of all that has happened is the One Whom in Slavonic we call *Syi* (He Who Is), in Greek—*o On*, in Hebrew—*Yehovah*, which also means “He Who exists”, eternally Alive, One Living and Who is the Source of Life in the World, and Who is fulfilling the promise made to our forefathers. It is this Name of God, which was revealed to the Pro-

phet Moses on Mount Horeb in the words *I am that I am* (Exod. 3. 14) that determines the closeness of the Divine Being to all that lives, man in particular. “He Who Is”, as the Son of God, had close relations with the creature world even before the Incarnation. He is the Word of God through Which the world was created. He was not created, but was generated by God the Father. He, according to the Apostolic lesson at Christmas Vespers, upholds *all things by the word of His power* (Heb. 1. 3), and the world is maintained by Him. Through the Incarnation and the Nativity on earth “He Who Is” becomes most closely connected in general with God’s creation, which should shine as did the flaming thorn-bush on Mount Horeb.

The light and joy of everything that exists will be eternal, because the “Kingdom of Christ is the Kingdom of all ages”, its power extends to all nations (third sticheron on “Lord, I have cried”) and the great powers of the Gold, Silver, Bronze and Iron ages will serve as an instrument to Divine Providence in the salvation of man.

“When Augustus reigned alone upon the earth, the polygarchy of men came to an end; and when Thou didst become incarnate of the Pure One, the polytheism of idols was annulled. Under one earthly sway were the cities, and in one dominion of the Godhead did the Gentiles believe. By the command of Caesar were the people inscribed; and we faithful have been inscribed with the name of the Godhead, of Thee our God, Who hast become man. Great is Thy mercy, O Lord, glory to Thee.” With this sticheron for the Entrance at Great Vespers, whose authoress is a 9th-century poetess, the nun Cassia, the fact is stressed that all who *confesseth that Jesus is come in the flesh* (1 Jn. 4. 2), will partake of the Joyful Unwaning Light in the Kingdom of the Father, and of the Son, and of the Holy Spirit—God.

## NOTES

10. *Minea-Dekabr* (The Menaion for December). Moscow, Publication of the Moscow Patriarchate, 1982, Part II, p. 333.

11. See. *Sledovannaya Psaltir* (Psalter with the Order of Services). Moscow, 1906.

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(To be continued)



# LITURGICAL PRACTICE

## The Sacrament of Penance Counsel for Penitent Going to Confession

The Rule of St. John the Faster, the Patriarch of Constantinople (6th century) in its extensive recension contained an exhortation to be said to the penitent by the confessor. The main ideas of this exhortation boiled down to explaining to the penitent the fundamentals of confession. Thus, a priest explained that confession made before a person in Holy Orders is accepted by God Himself, Who absolves the penitent's sins through the lips of His servant. And for that the penitent must confess all his sins without undue shame and not relapse into the same sins after the confession.<sup>1</sup>

On the example of Greek orders of confession the main purpose of the exhortation is disclosed—to arouse trust and respect on the part of the penitent to confession as a mysterious act which has a divine origin and which is witnessed by Holy Scripture. The authors of such exhortations invariably draw the attention of the penitent to the invisible presence of God Himself and His angels at confession. If the penitent confesses his sins from all his heart, then the scroll bearing the list of his sins is destroyed and God and the angels rejoice.

In Ancient Russ, confession was also preceded by an exhortation in order to make it more profound and effective for the penitent's subsequent life. In most Old Russian literary monuments of this kind this exhortation before confession represented "a number of isolated thoughts directed at a single purpose—to induce the penitent to make a complete and most sincere confession"<sup>2</sup>. An exhortation before confession, as an admonition in its content and intent, sometimes takes the form of a dialogue, a conversation of the confessor with the penitent.

Various exhortations included in Russian *Books of Needs* contain the same ideas as their Greek equivalents, but they pose before the confessor the task of inducing the penitent to make a most profound confession of his transgressions, while assuring him that no one is free from secret sins. The author of one such exhortation says that "just as there is benefit from an ordinary physician only when a sick person discloses to him his ailment, so also the healing of sins, these spiritual ailments, can be effective only on this same condition"<sup>3</sup>.

We find an example of such an exhortation in Chapter 13 of the contemporary *Large Book of Needs*:

"In the Holy Spirit, my beloved child (name), it is good for you that you have come to Holy Confession. By it, as by spiritual laver, you will wash the sins off your soul and as by Heavenly doctoring you will be healed of its deadly sores. To achieve this, do make the effort to repent with your contrite heart for all your sins and confess them truly to your Lord and God, Who is invisibly present with us, before me, a humble one

who has received from Him the power to absolve sins, concealing nothing and adding nothing, confess that you did and what you remember. Know that the concealment of sin is enticement that ruins the soul, and addition is slander that brings death: in both cases the confessed sins are not forgiven. Because of this obstacle the mystery of Penance is not accomplished and a new mortal sin is born. You have no (right) to conceal a single sin, even if you be ashamed. And I, a man given to passions, who can also fall into such sins, I possess (by grace) the art of healing human ailments. And when you, having cast aside shame, denounce yourself before me in private, then you will not be denounced in your confessed sins before the angels of God and the men at the last Judgement of Christ. Reveal your own sins and not those of others. Do not name persons who sinned together with you, for this is the evil of dishonouring your neighbours. Confess only your own sins, speaking of them not as in a common conversation, but with a contrite heart and with the good intention to abstain from such transgressions in the future. Without all this there can be no genuine Repentance. Having thus arranged your heart, give glory to the Lord and confess before me, sinner, the iniquities that you have in order to receive the absolution, to become free from the sinful bonds, to cleanse yourself and have your soul healed by the grace of God."

As the penitent listens to the exhortation of the priest, he gathers spiritual strength for confessing his sins. By his act he hopes to receive a gracious revival of the soul. The soul achieves a prayerful disposition and supplicates God: "O Lord, revive me. St. Feofan the Recluse points out that the presence of prayer is "a sign of the revival of the spirit"<sup>4</sup>. He is revived to such an extent that "he can see his own faults" (Lenten prayer of St. Ephraem Syrus), becomes aware of the deadly fetters of passions. A desire to become free from them is the sign that a man feels how powerful the passions are, that he alone and by his own strength cannot prevail over them. Thus, the exhortation attunes man's soul to prayer for God's life-giving power to be granted him and opens up the doors of repentance. It distinguishes the good from the evil more clearly than does man's reason. A confession of one's sins before a priest restores to man the right action of his conscience. As a result of this his conscience is freed from deceit with which it had been contaminated by sin. God's grace cleanses man from voluntary transgressions which obscure and dull his conscience. Its effect eliminates the harmful impression of every confessed sin. And conscience lives again in order to follow the teaching of Christ, to combat the sinful temptations of the mind reinforced by sinful loving will.



A. Almazov. *Tainaya ispoved v Pravoslavnoi stochnoi Tserkvi* (Private Confession in the Orthodox Eastern Church). Odessa, 1884, Vol. 1, 186.  
Ibid., pp. 449-452.

3. Ibid., p. 452.  
4. Bishop Feofan. Psalm 118. Moscow, 1880, p. 64.

Archpriest GENNADIY NEFYODOV,  
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## The Dogmatic and Moral Meaning of Penance

Orthodox teaching defines Penance as a Sacrament in which a person sincerely and correctly confessing his sins before God, with the visible expression of forgiveness from the priest, is inibly absolved of his sins by the Lord Jesus Christ Himself.

In its true sense and in its true power, the confession of sins should indubitably begin in our soul much earlier than we make it orally in the Sacrament of Penance. This confession should be none other than constant moral self-testing, which underlies our self-knowledge and the whole of our moral life. A truly Christian confession salubriously heals spiritual wounds and bestows peace in the joy of forgiveness and mission.

In confession the Christian receives a cleansing of conscience and renewal of the spirit, when he confesses his sins and contritely reveals to God his infirmities, wounds of the soul, and transgressions. With the realization and confession of sins our soul should be born anew a fresh, better moral life. Not selective things, but our entire life should be an object of our confession; it is this constant, hourly confession that should be the preparation for the complete confession of sins in the Sacrament of Penance. Given a detailed examination of our lives, salvation should be the prime and essential object in our self-testing. Here one must call on all the powers of one's mind, to be totally prejudiced in order to resolve a question inappreciable in its importance—the question of one's salvation. The resolution of this question could shed light on our moral existence, it could give answers as to who and what we are for Heaven and Eternity. But there are two mandatory conditions: in testing our conscience must have resolution and tranquillity of spirit. Resolution is essential so that we might not indulge or spare ourselves... so that we might not deceive ourselves into seeing good and superiority in ourselves where they do not exist, that our judgement might not be that of self-love, of pampered feelings or reason, that of empty pity or slight distress over our errors. We need resolution in order immediately to destroy everything in ourselves that covers the truth from our eyes, in order that... conscience might expose our blunders and the heart might burn in the flame of pure, shattering yet serious contrition.

Tranquillity is necessary so as not to be uselessly grieved over one's imperfections, but to serve in oneself the strength of the soul to purify them; so as not to become downcast in one's transgressions and sinful maladies, but to have the determination to seek for cures

and courageously look oneself in the face through the mirror of conscience and, ascertaining its features and seeing in them the traces of wounds and sicknesses, not to cause oneself new wounds and illnesses from fear or desperation, since such new wounds might become incurable. When one has fallen, one should not waste time screaming and wailing, but should rise and proceed further. It is impossible for man not to fall, but a person is great who has learned to rise again and go on ever more boldly, no matter how many times he has fallen!

Having such resolve and tranquillity, let us begin to analyze what our main quilt before God and ourselves is in the matter of our salvation, what passions and vices chiefly dominate in us, and what in particular nourishes and enhances them in bringing us to ruin.

Here are the necessary questions concerning salvation. And in order to answer the first of them correctly and decisively, it is necessary... to take as an example for oneself that, which was given as the ideal of perfection prior to us and not for us alone; this, above all, is, of course, the Divine word, which, according to the word itself, is *sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow* (Heb. 4. 12). This means that before the pure mirror of the Divine word and given the enhanced attention to it on the part of the inner eye, not a single thought, not a single secret desire of the will, not a single movement of the heart will be concealed in us. Only we should turn to this mirror not with just some one side of our being, but with every side: with our mind, to check its concepts and judgements, with our heart, to check its emotions and aspirations, and with the will, to check the stimuli, aims and rules according to which it acts. It is then that it will be completely ascertained whether our salvation has been initiated in us: whether faith shines in the mind, whether love warms our heart and whether the law governs our will. The mind which believes weakly will be revealed immediately, because the pride of the mind peculiar to it will not brook teaching on obedience to faith, which the Word of God demands of us, and self-esteem, peculiar to the lack of faith, will immediately put itself in place of the judge, and faith and the Divine Word—in place of the subject being studied and will begin to examine and judge it in its own way. A heart infected with passion will immediately reveal itself, for it will not withstand expositions of the vice with which it is infected, and will move away from the mirror. A will which is ungovernable, unconcerned and not ruled by law will have no way to hide: it will immediately arise with all the tempestuousness of its passions and ingrained habits, because for it any condemnation is unbearable, any look at itself is burdensome, and it lives only by trying to sober as little as possible.

bridged. The book: *Bogoslovskie akademicheskie chtenia* (Theological Academic Readings). Second edition. St. Petersburg, 1906, 176-188.



To solve the question of whether we are indeed making progress on the road of Christian perfection, if we have embarked upon it, we cannot indicate another method than humility and love. Thus, we must test our conscience: is our humility genuine, and is it becoming constantly deeper, nourishing in us the feeling of self-judgement and the spirit of abnegation? Does it govern us in perceiving our perfections and virtues, does it emerge in the realization of our weaknesses and delusions as well? Does it manifest its force when it is caused by the deprivations, misfortunes and sorrows which befall us in the world? Does it speak in our prayer, does it act in our feats, does it walk with us on the road of worldly well-being, does it accompany us when people we encounter tempt us by making us suffer that which we do not deserve? If one's conscience answers "No!" to these questions, or at least to one of them, then one cannot attribute salvation or Christian perfection to oneself. One must start from the beginning, to ignite the spark of gracious life anew. Nor should we suddenly become complacent if our conscience does not refuse us an affirmative answer. Humility is a virtue which is predominantly revealed in temptations, and severe temptations. Who is not humble when no one bothers him? The Cross, no matter what form it might take, is a school of humility.

One must test oneself in equal measure as regards love. We have only to open those parts of the Epistles of Paul the Apostle, where he reveals all the perfection of Christian love to learn precisely whether there is genuine love in us, and whether this love is truly Christian. We have only to glance at the Cross of Jesus with live feeling in our heart to realise the degree to which we have attained love, if we have attained it, and what our love has done for Him Whose love led Him to man and to His crucifixion on the Cross! If during this self-examination the conscience tells us nothing or says little to console us, then no virtues, no matter how brilliant they might seem to us, prove our perfection and should in no way make us complacent: they are nothing more than empty, lifeless flowers among prickly thorns.

The third question is: What is the predominant passion in us and what is our predominant vice if we still have not begun our conversion and salvation? This question is not difficult to resolve. The passion predominating in a person always draws him in one direction, from which he cannot deviate and to which he gears all his thoughts and desires. One has only to outline this direction for the passion to be revealed. The predominant passion is always a disease of the spirit, a highly subtle and sensitive one which learns unerringly what is akin to it and what is alien and ruinous. No touch is more painful than that given to the predominant passion, nothing is harder to part with than the predominant vice; the very thought of giving it up shakes the entire being of the unfortunate person infected with it.

Such a test of life, such a testing of one's conscience should precede penance. Even after it, however, one cannot suddenly set about confessing one's sins in the Sacrament. There should be something else, without which we would in vain await cleansing and absolution of our sins

in the Sacrament. There should also be full and complete, pure and profound repentance of the heart. Seeing sin in ourselves is insufficient; we must come to hate it. It is not enough to realise an evil committed—we must condole and be penitent about good deeds left undone. Sin has taken deep root in our heart. It is imperative to shake the entire heart to pull out these roots. It is essential to kindle a strong flame in the soul so as to destroy the thorns and tares that have germinated in it. However, the pure repentance of a Christian is not at all a horrible thing that consumes the soul of a criminal. Peculiar to the Christian soul in contrition are sincere, sorrowful, but not cheerless, tears over sins above all as over an insult to the Heavenly Father. Who shows us so much love, so much mercy and patience, and sees in us so much indifference and heartlessness, so many delusions and transgressions that the very first and, of course, most grievous sin before Him is precisely our gross ingratitude, our stubbornness against His Love, our recalcitrance to the attraction of grace—that which in His eyes constitutes blasphemy against His Spirit, the Spirit of grace and love.

Here is the first cause for the tears of the Christian soul, bitter tears. But let these tears be the tears of filial fear, not desperation.

Further, the tears of Christian repentance are tears for wittingly allowing ourselves to fade and exhaust our richness of strength in the service of sinful lusts; for making ourselves spiritually poor while possessing such an abundance of spiritual gifts; for wishing to be disdainful servants of sin in defiance of our lofty designation; finally, for rushing after mere spectres and minutes of sinful pleasure thus preparing everlasting punishment for ourselves, given such expectation of eternal, ineffable blessings. Here is the profound source of tears for the Christian. It is into this source of tears, inexhaustible is the deep feeling of repentance, that the Christian soul should immerse itself and cleanse itself of sins. But let these tears not be tears of cheerless despondency or desperation: they should soften the soul being hardened by sin, they should cleanse it and illumine it, as one of the great ascetics and theologians teaches on this matter: "...The condoling of the heart (over sins) will open in a person streams of tears, like a river leaving behind silence, meekness in the soul and a certain ineffable sweetness, and also courage so as to freely and unimpededly withstand obedience to the Divine Commandments, which, of course, difficult for beginners, peculiar to those who have passed half the road, and for the perfect this source of tears is the source of light and entails a complete change in the heart."

Another great teacher and ascetic (St. Ephraim the Syrian) gives us an example of the grief of the soul.

"Grieve my soul," he often repeated, "grieve over all (spiritual) blessings which you have received from God and lost; grieve over all the evil deeds you have committed. Grieve over in which God has shown you His patience; grieve and repent... so that you might not be put to shame at Christ's Last Judgement."

Bishop IOANN of Smolensk (Sokolov; † 1864)





# CHURCHES OF THE KIROVOGRAD DIOCESE



The St. Nicholas Church in the city of Nikolaev



Church of St. Elijah in  
town of Novomirgorod



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